

Liberian Baptists begin to count gains since coup

By Mary Jane Welch

MONROVIA, Liberia (BP)—After an April 1980 coup that shook the convention from the top down, Liberian Baptists are recovering and beginning to count some gains. William R. Tolbert Jr. was president of both the nation and the Baptist convention. On the eve of the convention's centennial celebration, Tolbert was assassinated. His wife, Victoria, who was national Woman's Missionary Union president, was arrested. Other Baptist leaders involved in government were dead, jailed, or jobless.

The shock of the coup sent Liberian Baptists reeling, but today denominational leaders say the takeover caused a re-examination of values which brought new life into the tradition-bound convention. As they've counted their losses—both personal and financial—Liberian Baptists have discovered where their strengths lie and where they should put increased emphasis.

Woman's Missionary Union has emerged as a strong point.

"Without WMU, the Liberia Baptist Missionary and Educational Convention would be like a broken chair on one leg," says Imogene Collins, who was named interim president shortly after the coup and now is national WMU vice president.

"The women continued meeting while the men were afraid to meet," she adds, commenting women believed it was up to them to hold the convention together and push the men back into service. Soldiers came to the women's meetings and marched up and down the aisles, but left when they learned the gatherings weren't political.

The women even held their regular World Day of Prayer and raised \$1,000 to send to the Baptist World Alliance.

In addition to the WMU, Liberian Baptists found strong support in the Liberia Baptist Theological Seminary.

"The eyes of everybody in the convention are on the seminary because they realize that the Baptist leadership for the present and the future is coming from here," says

Bradley Brown, a Southern Baptist missionary from Georgia who is president of the seminary and was president of the training school which preceded it.

As they re-evaluated their priorities and viewed the future, leaders chose to emphasize evangelism. They found the seminary was already working to provide young pastors trained for such an outreach.

Brown, chairman of the convention's evangelism committee, challenged Baptists to set a goal of organizing at least 200 new churches within the next five years, a challenge he says the Liberians are taking seriously.

One who does so is Samuel Hill, who became executive secretary of the convention after the coup.

Hill points out the convention has done a good job of starting churches in the major cities, but many interior regions remain untouched. "The harvest is ripe and I feel that we will need to expand. We need to go deeper into the interior part of this country," he says.

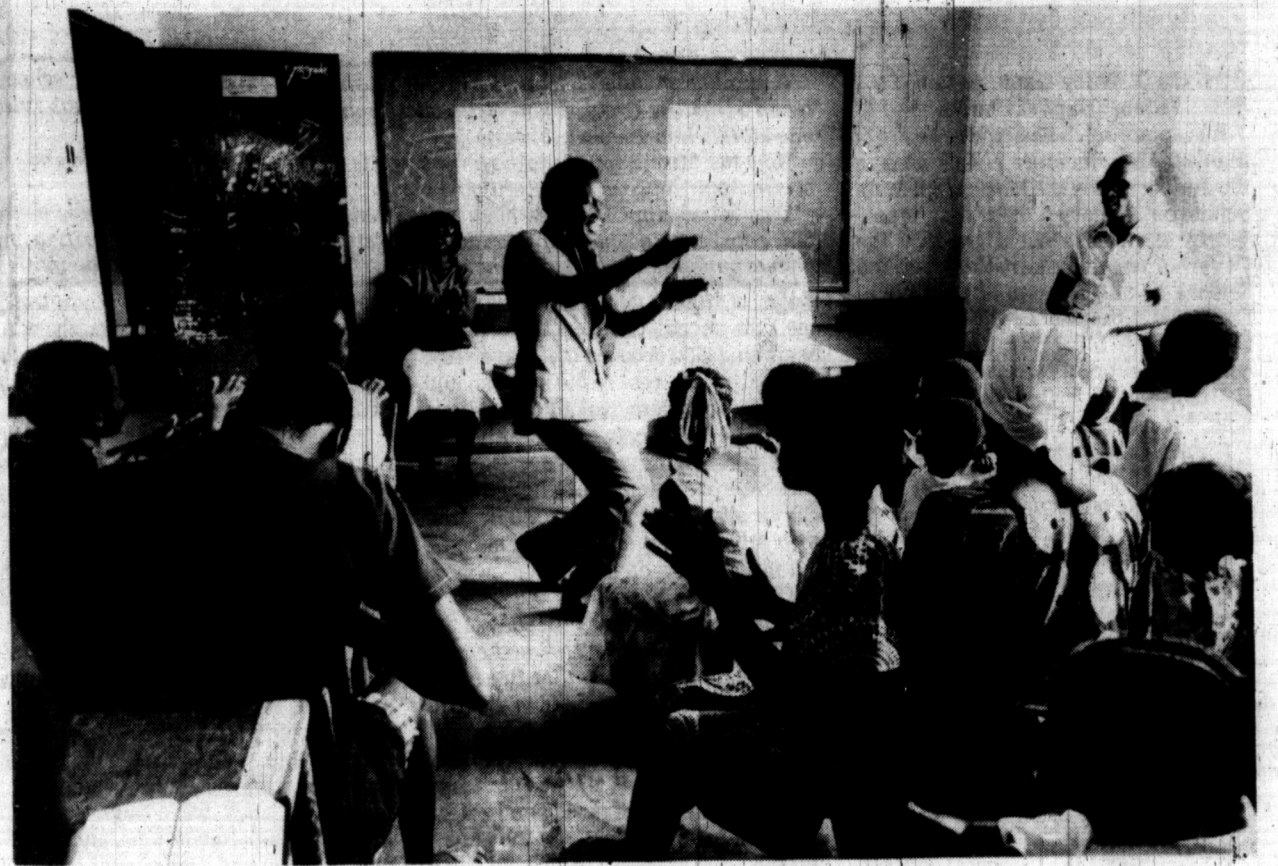
The leader believes that seeing God bring them through difficult times has made Liberian Baptists more serious about their faith. "We are striving toward an event (and) that is going out and trying to evangelize our people."

Hill is a descendant of the tribal Liberians who compose most of the country's population. Until the coup, the Liberian government was dominated by the small group of people who were descended from the freed American slaves who founded the west African nation in 1822.

The new generation of Liberian leaders at the seminary is typified by J. Samuel Reeves, who went against family advice and turned down a university scholarship to enter the ministry. When he became pastor of Mt. Galilee Baptist Church in Careysburg, average attendance was five to 10. Within four months after he assumed the pastorate, attendance jumped to 80 to 100.

Reeves praises the coup, saying it caused many people to find the right direction in their lives. As pastor and an

(Continued on page 3)

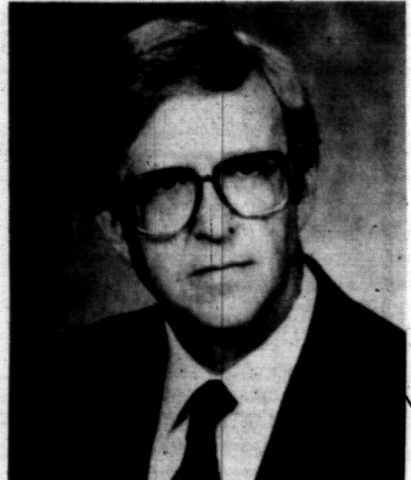


Bursting with enthusiasm, Sylvannus Valcarcel persuades the crowd to join him in singing during Sunday School at the Liberian cultural center outside Monrovia. Hitching a ride with some men from the center, Valcarcel and another student at

the nearby Liberian Baptist Theological Seminary, learned the men were Christians but had no place to worship. The church they started has since baptized 31 new members. (BP) PHOTO By Joanna B. Pinneo.

Roy Honeycutt elected to succeed Duke McCall

Roy Lee Honeycutt, Jr., a native Mississippian, was elected Feb. 2 as president of Southern Baptist Theological Seminary, Louisville, Ky.



Honeycutt

He succeeds Duke K. McCall, who retired that day after serving as president since 1951.

Honeycutt, born in Grenada in 1926, has been provost of the seminary since 1976. He served as dean of the School of Theology, 1975-80, and has been professor of Old Testament there since 1975.

Honeycutt was pastor of several churches including Scobey Baptist Church, Scobey, Miss., 1948-49; Underwood Church, Underwood, Ind., 1950-51; New Salem Church, Bardonia, Ky., 1951-57; and First Church, Princeton, Ky., 1957-59.

He became an Old Testament instructor at Southern Seminary 1955-57 and moved to Midwestern Seminary, Kansas City, where he became associate professor of Old Testament, 1959-60. In 1960 he was made full pro-

(Continued on page 4)

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Since 1877

JACKSON, MISSISSIPPI, THURSDAY, FEBRUARY 4, 1982

Volume CVI, Number 1

High court says Louisiana prayer law unconstitutional

WASHINGTON (BP)—Reaffirming a position first announced 20 years ago, the U. S. Supreme Court has held that states and localities may not by law turn public classrooms into worship centers.

The high court unanimously affirmed a decision by the Fifth Circuit Court of Appeals striking down a Louisiana law which authorized local school boards to provide for a period of prayer at the beginning of each school day.

Shortly after the state legislature passed the law in 1980, the school board in Jefferson Parish, in suburban New Orleans, announced it would begin

permitting prayer led by students and teachers. It also issued guidelines to govern the one-minute proceeding.

Among the guidelines were rules providing first for a student volunteer to ask to lead in prayer. Only if he orally asked to pray and brought along a written permission slip from his parents, however, was any student to be allowed to lead the class in prayer.

If no student volunteered on a given day, the teacher was authorized under the rules to lead in prayer.

Students who did not wish to participate were to be excused to another school location. After the prayer, however, all students were required to re-

port to their classrooms for a one-minute period of silent meditation before regular classroom instruction was to begin.

After the school board announced its rules, three parents took school officials to court, arguing that both the state law and the regulations in Jefferson Parish violated the First Amendment's ban on an establishment of religion.

Although the U.S. District Court for the Eastern District of Louisiana dismissed the complaint, the Fifth Circuit Court of Appeals agreed with the parents.

In appealing to the Supreme Court,

the State of Louisiana and the school board argued that the so-called "voluntary" features in the law and local rules met current First Amendment tests.

Further, attorneys for the state and school board declared in a written brief, "the 'prayer' may be sectarian or nonsectarian, religious or non-religious."

They argued further that "the time has come when there must be an 'accommodation' to the rights of the religious majority as over against minorities.

In addition, the brief asked the high court to reconsider and revise its 11-year-old test that to pass the Amendment's ban on establishment of religion, a law must have a secular purpose, have the primary effect of neither advancing nor inhibiting religion, and not result in excessive entanglement between church and state.

In a decision announced last August the court of appeals rejected all those arguments, a rejection affirmed without comment by the Supreme Court.

"Show and tell" handwork leads to Gum Grove WMU

By Betty Smith

Four months of "Show and Tell" time, coupled with Bible study, recently led to organization of a Baptist

Women group at Gum Grove Baptist Church in Lincoln County. Eleven of 14 churches without WMU in that same district—District 15—have begun WMU organizations or elected WMU directors, thanks to encouragement from Mrs. Aileen Smith, WMU StarTeam member.

The National Enlargement Plan of WMU, SBC, is a part of the Bold Mission Thrust. The two year plan began in the fall of 1981, and its goal is to establish a program of missionary education in every church in the Southern Baptist Convention. There are approximately 11,000 churches in the Southern Baptist Convention with no missionary education program.

Of the 1,950 Baptist churches in Mississippi, approximately 700 have no WMU. Sixteen Mississippi women were chosen as StarTeam members to contact and help organize WMU in these 700 churches.

Mrs. Aileen Smith is the StarTeam member for District 15. Her district includes Jeff Davis, Lawrence, Lincoln, Marion, and Walthall Associations. Fourteen churches in the district had no WMU work when Mrs. Smith began to contact pastors of the churches last summer.

The first pastor she contacted was Jimmy Smith, who had become pastor of Gum Grove Church in Lincoln Association in March, 1980. The pastor and his wife were receptive to the idea of beginning WMU in their church.

About the time Mrs. Smith made contact with the pastor, the women of Gum Grove began a monthly "Show and Tell" fellowship time. Mary Smith, the pastor's wife, says, "The women in the community are talented in handwork of all kinds, and they saw a need for making items, such as lap robes, for the area nursing homes."

(Continued on page 4)

Committee okays computer move, joins HMB effort

Authorization for moving the Baptist Building's computer operation into the Baptist Building and a cooperative project with the Home Mission Board were given the approval of the Executive Committee of the Mississippi Baptist Convention Board when the committee met this week in Vicksburg.

The committee met on Monday afternoon immediately preceding the Evangelism-Bible Conference at the First Baptist Church, Vicksburg. The Baptist Building's computer operation is handled by the firm of Nonickian Information Systems, Inc. Its location outside the Baptist Building causes additional costs in telephone lines and rental space. Entities in the Baptist Building provide about 70 percent of the business of the computer firm, so it was determined that a savings of some \$20,000 could be effected beginning this year by moving the firm into the Baptist Building. J. K.

Garner, Jr., is the operator of Nonickian Information Systems, Inc.

The Bold Mission Thrust venture with the Home Mission Board will be a cooperative endeavor with the Mississippi Baptist Convention supplying 60 percent of the expenses and the Home Mission Board supplying the other 40 percent. The total cost is expected to be about \$20,200.

The endeavor will get under way this year, and the aim will be to reach those who have not been reached by any church in the state. It is estimated, according to reports made during the committee hearing, that there are at least one million lost people in the state.

The effort will be to reach the lost wherever they are to be found, including those of low socio-economic condition.

(Continued on page 3)

Jones installed as new director of Christian Action Commission

Paul Griffin Jones II in a special service in Jackson was installed as the second executive director of the Mississippi Baptist Christian Action Commission. During the same meeting the commission re-elected W. W. Walley, a Waynesboro physician, as chairman.

Jackie Hamilton, pastor of Highland Baptist Church, Meridian, was elected

vice-chairman; and Sue Tatum of Yazoo City was elected secretary.

The installation service for Jones was held in conjunction with the chapel service at the Baptist Building in Jackson. The chapel time was changed from 8:15 a.m. to 4 p.m. Friday, Jan. 22, in order to have the joint meeting with the directors of the Christian Action Commission and the

employees of the Baptist Building.

Jones will serve as executive director-elect until the retirement of J. Clark Hensley, the present executive director, later in the year. Hensley presided at the installation service.

James F. Yates, president of the Mississippi Baptist Convention and pastor of First Baptist Church, Yazoo City, addressed the installation service as did Earl Kelly, executive secretary of the Mississippi Baptist Convention Board. Jones responded to the remarks. The dedicatory prayer was by Charles Myers, pastor of Alta Woods Baptist Church, Jackson, who served as chairman of the search committee for the commission which recommended Jones succeed Hensley.

Mrs. Jones and the children of the couple were introduced during the service. The children are Stephanie, 12; Paul III, 11; Mark, 9; and Heather, 7.

Jones comes to the Christian Action Commission position from being director of the Baptist Student Union and professor of Bible at East Texas State University, Commerce, Texas. He is a native of Missouri and grew up in Georgia. He is a graduate of Baylor University, Waco, Texas, and Southwestern Seminary, Fort Worth, Texas. He holds the doctor of theology degree in Christian ethics and the doctor of philosophy degree from Southwestern Seminary.



Paul Jones, II, center, is congratulated by Charles Myers, right, pastor of Alta Woods Church, Jackson. Jones' wife and children were present for his installation service. Left to right, they are Paul, III, Sandra (Mrs. Jones), Heather, Mark, and Stephanie. Myers, who was vice-chairman, 1981, of the Christian Action Commission, and head of the Search Committee for a new director, led in the prayer of dedication.



Gum Grove pastor's wife Mary and pastor Jimmy Smith, left, talk with Ethel McKeithen, Jackson, consultant, state WMU, standing, and Aileen Smith, Brookhaven StarTeam member.

Youth missions conference set for Gulfshore

The first annual Mississippi Youth Missions Conference will take place April 9-10 at Gulfshore Baptist Assembly, Pass Christian. The conference is for youths in grades 7-12 and in college.

Purpose of the conference is to acquaint young people with mission activities and opportunities in their communities, across Mississippi and the nation, and around the world.

A feature of the conference will be small family groups led by career missionaries. Phil Briggs, Sr., professor of youth education at Southwestern Seminary, Ft. Worth, will be a conference leader and his son, Phil, Jr., will be music leader.

The Carpenter's Wood, an ensemble from William Carey College, will present special music.

The program begins at 1 p.m., Friday, Apr. 9, and concludes at 3 p.m., the next day.

Total cost for the weekend conference is \$21. A non-refundable registration fee of \$10 needs to be received by conference planners by Mar. 29. The remaining \$11 is due at registration at Gulfshore.

Send registration information and money to Youth Missions Conference, Box 530, Jackson, 39205.

The meeting is co-sponsored by the Brotherhood and Woman's Missionary Union Departments of the Mississippi Baptist Convention Board.

Scientific creationism and evolution

By G. Wiley Gann, pastor
Rienzi Baptist Church

It is appalling to hear the reaction of many of the educators of this area to the law passed by the Mississippi State Senate on January 5, 1982, that, if passed by the House and signed by the Governor, would require that Creation Science be taught as an alternative to Evolution in the public schools. I do not blame them for being reluctant to comment before a television camera. If I held the view that some of them hold, I would be reluctant too.

I am a pastor and a certified teacher, although I do not teach regularly in the public school system, and I do not mind commenting publicly on the proposed law. I think it is a good law and someone should take a stand in favor of it, and it may as well be me. It should be put into effect even though a Federal Judge declared a similar law unconstitutional in Arkansas recently.

It is unreal to think that the State of Mississippi should be bound by the opinion of one judge. And even if his ruling stands without appeal, or is upheld by higher courts, Mississippi should lend its support to such a law by taking it all the way to the United States Supreme Court if necessary.

Perhaps I need to make it plain here and now that I do believe in the separation of church and state. I would not want to see any religious group, or even the state, have the authority to force any religious views on anyone. But, in all fairness to the supporters of the law, separation of church and state is not the issue. Opponents of the law would like to see "separation of God and state."

If I understand the content of the proposed law, it would not require that the Bible be taught. Only the Creation Science of the Bible would be required, and only then as an alternative to evolution when it is taught. Now, I ask this question: since when is variety unconstitutional in the United States of America?

Julian Prince, Superintendent of Education for Tupelo City Schools, had an article in the *North Mississippi Daily Journal* on January 11, 1982, and I appreciate his stand on evolution. I have no quarrel with his approach to teaching evolution when he was in the classroom, but I do question his sense of reasoning about the proposed law.

We do not have to be overly worried about those children who are blessed with teachers who believe in God and the Bible and who are concerned enough to give their students both sides of the question. But we need very much to be concerned about those children under teachers who have no principles of Christianity about them and who never bring up the possibility of a Creator.

Taught as fact

Mr. Prince referred to a 1981 court ruling that stated that "the theory of evolution cannot be presented as a fact." I am not familiar with the ruling, but I do know from my own studies and from my review of some of today's textbooks that evolution is definitely taught as a fact. It may not be stated as such in plain words, but it is certainly implied in that it is presented as the only explanation to existence.

Federal Judge William Overton, in ruling the Arkansas Creation Science Law unconstitutional by saying that it was "a blatant attempt to force religious teaching in public schools," also made the judgement that "creation science is not science." By ruling the law unconstitutional on those grounds, he upheld evolution as the only scientific explanation to existence. Everyone ought to be aware that evolution is no more science than creationism, if as much.

As a matter of fact, evolution is not even a scientific theory. Its validity depends upon at least three impossibilities. One, that at some time in the past, matter was formed from nothing. Two, that life, evolved from non-living matter. And three, that there was wide spread cross-breeding of the species. Not one of these has ever been accomplished in a laboratory nor under controlled conditions.

However, there are some facts that refute these assumptions of evolution, and we need to look long and hard at them before scrapping Creationism in favor of evolution. Fact number one: The law of mathematics states that zero added to, or multiplied by, any other number remains zero. This should be proof enough that matter cannot be formed from nothing without supernatural help. Fact number two: Life comes only from life. Thus, life could not have evolved from non-living matter, else it could be accomplished in a laboratory. And fact number three: Unlike species are not attracted to each other. We have yet to see a cross between a rabbit and a squirrel or a dog and a cat.

So, if evolution is not a scientific theory, then it is no more than a philosophy. The truth is that evolution, as it is presented in today's average textbook, is an attempt by a Godless element of society to explain existence without the possibility of a God-Creator. And that is what I object to.

The greatest objection that many educators, as well as scientists, have to Creation Science seems to be the

A number of state legislatures are proposing that their states' public schools teach Scientific Creationism alongside Evolution. One federal court has ruled one state's law unconstitutional.

Now the Mississippi Senate has passed its version in Senate Bill 2256 and the Mississippi House is considering it.

Two Mississippi Baptists have submitted commentary on both sides of the fence concerning Scientific Creationism. Neither knew the other was writing, but both arguments are presented here to allow for a fuller discussion of the matter.

length of time it took God to create. If one can accept Genesis 1:1, "In the beginning God created the heaven and the earth," the rest of the story should not pose a problem. Not all who believe in Creationism accept the twenty-four hour view of the word "day" as the only interpretation. The English word day is often used as a period of time with a beginning and ending, such as "in my father's day."

Even in the Scriptures the word is used in this manner, as, "the day of the Lord," "the day of wrath," and etc. It is interesting to notice that there are six days of work mentioned in the first chapter of Genesis and one day of rest in the first part of the second chapter. But in Genesis 2:4, the writer looks back over the entire period and refers to it as one day; "These are the generations of the heavens and of the earth when they were created in the day that the Lord God made the earth and the heavens."

At any rate, the sun and moon were not used as measurements of time until the fourth day of the creation process, Genesis 1:14-19. So, to try to date the appearance of the universe, either by the process of evolution or Creationism, is mere speculation.

It is interesting to notice that the word "create" or "created," which means "to cause something to appear from nothing," is used only three times in the first chapter of Genesis. In Genesis 1:1 for the creation of matter, in Genesis 1:21 for the creation of animal life, and in Genesis 1:27 for the creation of human life. In all of the other verses the word "made" is used, which means, "to put together with matter already created," or the words "and God said," which imply the same thing.

Bible's pattern

We will notice however, that the Bible follows the same pattern for creation as do the evolutionists; first matter, then plant life, animal life, and human life. The main difference is that God is not left out of Creationism. While it may be difficult for some to conceive of a creative God with no beginning or ending, it insults the intelligence of every sound thinking individual to teach that everything we know in the universe, including complex life forms, plus a lot we may not know yet, happened accidentally and by chance as it is taught by the general procedure of evolution.

There are some problems with evolution that are not real problems for Creation Science. One of these is the beginning of the universe. The assumption of true evolution is that the universe is eternal and therefore, had no beginning. Recent evidence for what is known as the "Big Bang" theory is so strong that almost all Astronomers have accepted it.

The July 1980 edition of *Reader's Digest*, pp 49-53, carried an article by Robert Jastrow, condensed from a *New York Times Magazine* article, that listed almost indisputable evidence that the universe, indeed, had a beginning. According to Mr. Jastrow, who confessed, "I am an agnostic in religious matters," the theory began in 1912 at the Lowell Observatory in Flagstaff, Arizona by Vesto Melvin Slipher who discovered that about a dozen galaxies were moving away from the earth at speeds up to a million miles an hour.

100 million MPH

A followup on Slipher's work was done in the early 1920's by Edwin Hubble and Milton Humason, using the 60-inch telescope on California's Mount Wilson. By using this large telescope, the largest in the world at that time, they discovered that all of the galaxies were moving away from us at high speeds, some at the extraordinary speed of 100 million miles an hour, and that the further away a galaxy is, the faster it moves. Those outward motions, traced backward in time, brought all of the galaxies together roughly 20 million years ago.

Of course, this estimate depended on the speed of the galaxies increasing as they moved further away. The time element would be less if they slowed, rather than increased in speed. The significance of it all is that there was a beginning.

Mr. Jastrow closed his article with the following statement: "For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries."

Another problem for evolution that poses no problem for Creation Science is the existence of "upside-down strata," where deposits of supposedly older fossilized organisms are resting above deposits of supposedly younger ones.

Dr. Henry M. Morris, in his book,

makes this assessment. "Sometimes such inversions have obviously been produced by normal faulting and folding, of which the rocks of the earth's crust give much evidence."

"Often, however, there is no physical indication at all that the beds came to be in their existing positions by any other means than normal deposition. This cannot be allowed, however, because it would immediately prove that the 'young' fossils are older than the 'old' ones, at least in time of deposition, and this would obviously necessitate sacrificing the notion of organic evolution."

"To avoid such action, we have the remarkable theory of the horizontal thrust fault, according to which great masses of rock were severed from their original formations and somehow lifted up and shoved over on top of the adjacent areas, following which, surface erosion through the immediate subsequent ages removed the upper deposits, finally leaving only the older rocks lying on the younger ones beneath."

"If such things as this have happened upon the planet, they must have been caused by forces of far greater intensity than anything ever observed by humankind in the present age." (Morris, Henry M., Ph.D., *The Bible and Modern Science*, Moody Press, Chicago, 1968, pp 61-62).

The great deluge (flood) of Genesis chapters six and seven offers a reasonable explanation for such deposits. Genesis 7:11-12 declares that "All the fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights."

"The windows of heaven" suggest tremendous volumes of water poured from the heavens for forty days and nights, while "the fountains of the great deep" being broken up implies "great subterranean and subaqueous disturbances, which would have created great tidal waves and ejected great amounts of juvenile water."

"Such a flood would necessarily tend to affect first and bury lowest the creatures inhabiting the deep oceans, then those in shallower waters. Then the waters and disturbed sediments would overtake the amphibious and land-bordering creatures, including especially reptiles. Higher mammals would usually be eventually drowned and perhaps buried in the sediments. Finally man, the chief object of the waters, would be overtaken and carried under." (Morris, p 64)

"Thus the flood would in general have tended to form just such strata, and in just the order as the geologic age scale purports to represent." "Another factor tending to cause the deposition of the strata in the order in which they are found would be the sorting action of moving water, which would tend to separate particles, whether organic or inorganic, into assemblages of similar sizes and shapes." (Morris, pp 65) So, the flood, if accepted, could account for much information that we have to dream up unheard of events to get.

The Bible-believing people of this land should lock arms, regardless of denominational or religious ties, and sound off loud enough to be heard and understood. Our side has as much scientific evidence, if not more, than the atheistic side.

Neither the A.C.L.U. nor the federal judges caused this world to be formed, and they do not have the final word on what facts are. But no one will know how we feel nor how serious we are if we continue to say nothing.

We all have senators, congressmen, and other people of importance that serve us. Let's let them know what we think is fact and that we feel that our side ought to have, at least, equal exposure in the public schools.

Daughter of HMB missionary killed

ANCHORAGE, Alaska (BP)—Sarah McClendon Demby, 25, daughter of Home Mission Board missionary associates Lewis and Alma McClendon, was killed Jan. 13 when her car collided head-on with a snow plow on the Alaska-Canada Highway near Watson Lake in the Yukon Territory, Canada.

Mrs. Demby and her husband, Richard, who was following in another vehicle, were enroute to Portland, Ore., where he was to enroll in the satellite seminary program of Golden Gate Baptist Theological Seminary.

Poor visibility in heavy snow is listed as the cause of the accident.

The Dembys had been houseparents at the Alaska Baptist Family Service Center in Anchorage before their departure. In addition, as members of First Baptist Church, Palmer, they had been leaders of the church's Sutton Baptist Mission.

By George F. Lee, Sr.,
director of missions
Lawrence, Walthall, and Marion
Counties

The options presented in the recent science-creation legislation, like much legislation that concerns matters of morals and religion, represent a real dilemma for me. Neither of these options offers a satisfactory solution to the problem.

There is a solution that I believe stays within the bounds of constitutionality and does not violate long standing tradition among Baptists regarding the teaching of religion in public schools.

The precedent for my position is the 1981 Superior Court ruling in California specifying that evolution can be taught as theory only in public schools, and the court ordered the immediate revision of school textbooks to comply with this decision.

In the Baptist Record editorial of January 14, Editor Don McGregor wrote: "It would seem to make better sense simply to present the findings of science that have come from research and not try to draw any unsupported conclusions from them." I agree with that statement, but the creationism bill before the legislature would not accomplish this nor would the courts likely address this approach since it is not a subject in the legislation.

There are several reasons why I object to the creationism legislation. First, it does propose mandatory Bible teaching (at least on a conditional basis) in the public schools.

I grew up on preaching and teaching among Baptists who opposed tax monies being provided for Roman Catholic parochial schools. The same principles by which we determined our opposition to tax support for religious teaching then is applicable for current times. Not only is there a violation of the First Amendment, there is a violation of principles long held by Baptists as inherent in the Word of God.

I concur with Nathan Porter, a Southern Baptist minister who registered as a plaintiff in the Arkansas trial, that the crucial issue is not evolution but whether or not religion will be taught in the public schools.

Second, the real problem regarding evolution is not the recognition of evolution as a realistic possibility in nature, but the teaching of theories about evolution as fact. Many consider evolution as synonymous with atheism.

To the contrary, Charles Darwin, who popularized the concept of evolution, believed that the Creator had breathed life in its original form into existence. To teach evolution as Dar-

win believed it would be to acknowledge the Creator!

Disbelievers in God used the concept of evolution to advance their atheism and such secularism taught as fact in public schools should be a violation of law. Atheism in a very real sense is a religion for it is a faith belief.

Third, the responsibility for teaching religious faith belongs to the family and the church. I feel that efforts to use the public schools to teach religious belief is an acknowledgement that the home and church have failed to measure up to their responsibilities, or that they have refused to.

And it can indicate that where persuasion in witnessing to our faith has failed, we will now turn to the powers of the state to formally establish our beliefs.

Fourth, I find it revolting to even imply that the teachings of the church about God creating the universe are just another theory. This appears to me to be "humanism" in the tents of orthodoxy.

Fifth, I question the appropriateness of assigning the responsibility of teaching religious faith to just whoever happens to be teaching the class. I wonder how many other religious theories other than the one projected by Christian Fundamentalists would likewise be mandated as teaching material whenever theories of evolution are presented.

Sixth, the news media report that the state of Arkansas will probably be liable for over one million dollars in court costs for defending their creationism legislation.

With projections for less than 18 million dollars in our Mississippi treasury by the end of the year, I question the wisdom of risking a million dollar expenditure for a cause that by precedent is very likely to be ruled unconstitutional. I especially question such action for a priority use of limited funds when another option is open to us for coping with erroneous teachings.

I would like to close with a quotation from T. W. Patterson, published in a January, 1982, issue of "The Review and Expositor": "The fact is that the agitation for religious instruction in the public schools is a relic of an established church and an established religion and is inconsistent with the fundamental principle of religious liberty."

"It is wrong in principle, impracticable in practice and ineffective as a remedy for the failure of the Church. Those who advocate it and who work so earnestly for it would be well advised to cease their propaganda and turn their energies to discovering and overcoming the cause of religious failure in the Church and in the home."

Edward Fritts will be master of ceremonies at R-TVC program

Mississippi broadcaster Edward O. Fritts of Indianola will be master of ceremonies February 11 when the Southern Baptist Radio and Television Commission honors broadcasters from across the country at the 13th National Abe Lincoln Awards program in Fort Worth.

This is the second year that Fritts, chairman of the National Association of Broadcasters' Joint Radio and Television Board of Directors, has served as master of ceremonies.

John Chancellor, anchorman of NBC Nightly News, will be the keynote speaker and receive the Distinguished

Communications Award for his contributions to broadcast journalism. The Distinguished Communications Award is the highest honor the RTVC gives. Previous recipients include Billy Graham, Mrs. Lyndon B. Johnson and Bob Hope.

Grady Nutt of Louisville, KY, "Prime Minister of Humor" who appears on television's "Hee Haw," will receive the Christian Service Award. He will be cited for advancing the cause of Christianity through extraordinary talents. This is not an annual award but is given only when an exceptional person is found, according to agency officials.

In addition, eight broadcasters from across the country will be honored for their contributions to their communities.

Fritts is president and owner of the Fritts Broadcasting Group, which includes six radio stations in Louisiana, Mississippi and Arkansas. He is past president of the Mississippi Broadcasters Association, as well as several NAB boards and committees.

OLD BIBLES REBOUND
A price, binding and style to meet every need. Quality workmanship guaranteed. Write for illustrated price folder.
"Internationally known specialists"
NORRIS BOOKBINDING CO.
Box 305-C - Greenwood, Miss. 38930

Write for free BROCHURE
BAPTIST POOLS
FIBERGLASS CHURCH PRODUCTS
(615) 875-0679
3511 HIXSON PIKE, CHATTANOOGA, TN 37415

MAJOR MEDICAL

Covers hospital, medical and surgical for sickness or accident. Provides up to a million dollar lifetime, non-cancelable coverage. Excellent for self-employed, farmers, ranchers and small businesses.
(Policy Form 400 Rider mthb 81)

For Full Information Phone 924-2748
Hutton Insurance Agency
P.O. Box 20257, Jackson, MS 39209

Name _____ Age _____
Street _____
City _____ State _____
Phone _____ Zip _____

The Bengali New Testament for Muslim readers is selling so well in Bangladesh that it is making history for the Bible Society there, says a communique to the American Bible Society in New York. The Bangladesh Bible Society reports that 19,000 copies of the Injil Sharif (the Muslim Bengali New Testament) were sold out within three months of publication.

**Lodging and meals
Church and school groups**
for the
1982 WORLD'S FAIR
Knoxville, Tennessee
May - October 1982
at a price any church can afford
Write or call
Sanford Gray
Box 900
Sweetwater, TN 37874
Tel. 615-337-7187

Pianos
Steinway . . . Kawai
Everett . . . Wurlitzer
Organs
Allen . . . Hammond
Gulbransen . . . Wurlitzer
• Complete Music Department
• Free Delivery
• We Specialize in Church
Installations
Roseberry Piano House
University Mall at Hardy Street
Hattiesburg (601) 264-2220

CHURCH FURNITURE
At a price
Any Church Can Afford
Write or call
WAGONER BROS.
MFG. CO.
Tel. (501) 675-2468
Booneville, Arkansas
72027

CHURCH STEEPLES
• BAPTISTRIES
• WALL CROSSES
• BAPTISTRY WATER HEATERS
COLONIAL CONTEMPORARY AND
MODERN DESIGNS
ERECTION WITH COMPANY
CRANES AND CREWS AVAILABLE
WRITE OR CALL FOR COLOR
LITERATURE AND PROPOSALS
TOLL FREE
800-241-3152
IN GEORGIA CALL
COLLECT
404-993-9980
P.O. BOX 510
GLASGOW, GEORGIA 30507

FACULTY VACANCY
Professor needed to teach graduate and undergraduate courses in finance, money and banking, or other areas of expertise at central campus and regional campuses. As a Baptist university Wayland is seeking Christian professors who uphold an evangelical approach to life and teaching.
Qualifications: Ph.D. or DBA preferred; Minimum MBA
Salary: Negotiable, depending on qualifications
Position available: Fall 1982
Contact: Dr. Glenna Dod,
Chairperson, Business
Administration Search Committee
Wayland Baptist University
Plainview, Texas 79072
(806) 296-5521

LITTLE GIANT
The name is remembered for:
FIBERGLASS BAPTISTRIES
STEEPLES-CROSSES
WATER HEATERS
Free colored brochures.
LITTLE GIANT MANUFACTURING CO., INC.
Dept. 27/Box 518/Orange, Texas 77630
Phone: 713-883-4246

Winebarger
CHURCH FURNITURE & STAINED GLASS
LYNCHBURG, VIRGINIA
Call Toll Free: 800-446-1994
PEWS
CHAIRS CUSHIONS
CHANCEL FURNITURE
Area Representative: RANDY CARTE
609 Lamar Avenue
Hattiesburg, Mississippi 39401
Telephone: 601-254-1199
Fine Quality Since 1945

Liberian Baptists begin to count gains since coup

(Continued from page 1)

Army chaplain, he says he has talked to many who told him the coup made them re-examine their Christian lives. He says the coup taught him that no human is too great to fall; only God is great and the Christian's life must be God-centered.

Even though the convention is eager to carry out an aggressive program of evangelism, Hill sees a problem: There are few funds to send out many evangelists.

During the coup, many of the convention's wealthier members, with government and business connections, were lost, causing the convention to suffer financially. Now, increased emphasis on stewardship offers some hope, but giving is limited because most of the members have small incomes, says Hill.

The financial problems cause difficulties for graduating seminary students. While the Liberian tradition has been for pastors to make a living at other jobs, most of the graduating men and women want to pursue full-time Christian vocations. But the churches, like the convention, lack the funds to support the graduates.

Seminary trustees, led by Abraham James, a Monrovia lawyer and university professor, are trying to work through the convention to have the students assigned to work full-time in the churches, especially in rural areas. But progress is slow and will be until the convention can generate more funds.

Despite the problems, Liberian churches are beginning to feel the impact of the new ideas of the students. Christian stewardship and morality are being taught as they weren't before. Churches which were dying are coming back to life and new churches are being born.

Through prayer and the passing of time, God is reviving Liberian Baptists, says Peter Amos George, president of the Liberian Bar Association and interim pastor of Providence Baptist Church.

"We have an ultimatum from God stating that we must go out and preach this gospel teaching to all nations," George says. "So that is what we are doing and as long as we are doing it in the faith and in his name, I am sure the future is beautiful."

(Mary Jane Welch writes for the FMB.)

Committee okays

(Continued from page 1)

A three pronged thrust was outlined. It includes Sunday School's aim of reaching 8.5 million enrolled in the nation by 1985, Bold witness training and Bold New York. Included in the new work category are the Laser projects which is work with language missions groups, and Probe, which is reaching out to pockets wherever they are and wherever they may be found. A part of this effort will be mission youth teams using the summer months to go to areas where there is potential for new work.

The committee took official recognition of a poll of the group that approved the extension of an option to purchase the Kittiwake property at Pass Christian. The possibility of a local zoning change has caused some confusion in the Kittiwake sale proceedings. The Kittiwake property has lain idle since the buildings formerly housing the state convention's Royal Ambassador camp were leveled by Hurricane Camille in 1969. Proceeds of the sale will benefit the development of Central Hills Baptist Retreat, the present RA camp.

George Henley of Becker was named as a member of the Mississippi Baptist Convention Board to replace Tommy Whaley, who has moved out of the association. Also John Armistead, pastor of Calvary Baptist Church, Tupelo, was named as a member of the Mississippi Baptist Convention Order of Business committee to replace Lewis Sewell of Oxford, who resigned.

Both of the newly elected men will serve until the convention in November. Don McGregor, editor of the Baptist Record, gave an account of the postage rate hike in January such as appears in the editorial on page four. The committee also endorsed the pre-audit statement of the financial condition of the convention board at the end of 1981.

Felix M. Case, 80, died Jan. 24 at Haven Hall Nursing Home, Brookhaven. He was the father of James Case, interim pastor of Mt. Pleasant Baptist Church, Bogu Chitto. He had been in failing health for six years. Survivors include his wife, Mrs. Grace Smith Case; three sons, James A. Case, Howard Case of Brookhaven, and Dennis Case of Baker, La.; seven grandchildren; one great-grandchild. Funeral services were held at Friendship Baptist Church, Brookhaven, Jan. 26, conducted by Wiley Reid.

Religious broadcasters to spotlight family

Drawing together influential leaders in religion and government for a summit conference on the family, February 7-10, 1982, in Washington, D.C., National Religious Broadcasters will spotlight moral, economic, and spiritual issues threatening family life.

National Religious Broadcasters is an association of more than 900 organizations engaged in the production of religious programs for radio and television and the operation of religious radio, television and cable stations.

NRB organizations are responsible for more than 70 percent of the nation's religious broadcasting and are active

Disciple Youth courses to be offered in four cities

Area Disciple Youth courses will be offered February 15-16 in four cities. Disciple Youth is a new course of study for young people. Disciple Youth will instruct young people in discipleship and evangelism.

The February 15 locations include: Harrisburg Baptist Church, Tupelo; and First Baptist Church, Greenwood.

On February 16, conferences will be held at: Fifteenth Avenue Baptist Church, Meridian; and First Baptist Church, Columbia.

All conferences will begin at 10 a.m. and conclude at noon with lunch to follow. The conferences are co-sponsored by the Church Training and

Missions day camp workshop: March 20

A Missions Day Camp Workshop will be held at Garaywa on March 20, 10 a.m. to 2 p.m., to help church and associational GA leaders learn more about planning a Missions Day Camp. Program features will include an activity workshop, creative arts, music, nature, missions, and games.

Materials needed for the workshop are the Missions Day Camping Manual and Missions Day Camping—Internationals, (1982 Missions unit).

Cost of the workshop is \$2.25 for box lunch and insurance. A registration form is in issues of *alongside*, (WMU publication to WMU officers) or write WMU, Box 530, Jackson, Miss., 39205.

Directions to Garaywa: exit 12 off Highway 1-20, turn left on Raymond Road. Travel one mile to second blacktop street on left. This is Garaywa Road and leads through the camp gate.

What is Missions Day Camping?
• It is to missions organizations what Vacation Bible School is to Sunday School.

• It is a way of concentrating a lot of missions learning into a short period of time.

• Missions Day Camping should be a part of the summer schedule of every church.

To assist churches plan Missions Day Camp, Woman's Missionary Union has provided a Missions Day Camping Manual, priced \$2.25 and available through the Baptist Book Store.

New moms' unit will open Sunday

Another 24-bed unit for new mothers will open Sunday at Baptist Memorial Hospital East to meet an expanding demand for obstetrical services. Maurice W. Elliott, administrator, said.

Addition of the new unit brings to 383 the beds in service at the three-year-old hospital at 6019 Walnut Grove Road.

The hospital, one of three units Southern Baptists operate in Memphis, will have a bed capacity of 417 when all are put in service.

The worst of men often give the best advice.

Fools rush in where angels wouldn't even send a calling card.

Store.

This book is a how-to as well as a resource for nature crafts, nature hikes, camp crafts, Bible study, games and songs. Woman's Missionary Union and Brotherhood produce an annual missions unit of study for use in Missions Day Camps. The unit for '82 is Internationals and will be available for \$1.10 through Baptist Book Stores.

Revival at Parchman involves Mississippians

By Virginia (Mrs. Ovis) Fairley

A revival was held at Parchman Penitentiary the week of January 3-8 for the employees and their families. The first ever that anyone can remember.

Eight young people from the College and Career Department of 38th Avenue Baptist Church in Hattiesburg held Bible Clubs for children and youth in the afternoons and presented special music in the evening services.

Bill Webb from Midway Baptist Church in Meridian was the evangelist for the week. There were 18 decisions out of which seven were professions of faith. There was an average attendance of 60 for the evening services, and around 70 children and young people were involved in the afternoon activities.

On Saturday preceding the revival, seven men from the Brotherhood group of Friendship Baptist Church in Grenada conducted a survey of the homes on the Parchman grounds and passed out flyers for the revival.

A rally was held that evening and the Dixie Harmony Boys, a gospel singing group from Coila, presented special music for the evening. The group from 38th Avenue Baptist Church presented a puppet show. A. M. "Sonny" Moore III challenged the group to share the gospel with everyone at the penitentiary.

Friday night the young people had an all night lock-in at the Family Life Center of the Drew Baptist Church. They saw a movie, played games, and enjoyed Christian fellowship.

As a result of the revival, there were several decisions made public in the Rome Baptist Church the following Sunday. Weekly youth and children activities have been started.

Alvin King ends speculation on his competency

DAINGERFIELD, Texas (BP)—Alvin Lee King III ended speculation about his competency to stand trial for five murders in a Texas church by apparently hanging himself with a towel in his jail cell Jan. 19.

Eighteen months earlier, King walked into First Baptist Church, Daingerfield, wearing a military helmet and carrying two rifles and two pistols. He sprayed the congregation with gunfire, killing five and wounding 10 others.

In July 1980 King was ruled incompetent to stand trial and spent 17 months in a state hospital undergoing psychiatric evaluation. In December doctors ruled King competent to stand trial and he was transferred to Morris County Jail in Daingerfield awaiting his murder trial.

King's defense lawyers challenged the competency ruling and on Jan. 18 the hearing began on the defense motion for change of venue challenging the competency ruling.

On Jan. 19 at 5:25 a.m., while making their checks on jail inmates, Morris County deputies discovered King's body hanging from a crossbar in his cell.

CLASSIFIED

Church Pew Cushions: Manufactured in our plant. For free estimate contact — Emmons Brothers, P.O. Box 186, Meridian, Miss. 39301. Since 1899. Phone (601) 693-4451.

Covington and Jeff Davis adopt Oregon project

The missions committees of Covington and Jefferson Davis Baptist Associations recently adopted the Trinity Baptist Church of LaGrande, Oregon as its 1982 summer mission project.

The project-date has been set for July 18-23, in which a group of more than 20 volunteers will journey to LaGrande for involvement in various mission activities. The project is being coordinated through the direction of Harold Wilson, missions committee chairman.

The men of the group will be involved in the construction of a new building for Trinity Baptist Church. The church is two years old, and averages attendance in the 40's, but has no formal church building facility. The church is growing and is in need of a building. Rented facilities are being used at the present.

While the men of the group will be involved in the beginning construction of the building, the women will be conducting Backyard Bible Clubs in the LaGrande area.

The group will also be involved in a new work at Pilot Point, Oregon under the sponsorship of Trinity Baptist Church.

Anyone desiring further information concerning this project may write or call L. B. Atchison, director of missions, Covington and Jefferson Davis Baptist Associations, P. O. Drawer LLL, Prentiss, Miss., 39474, telephone 765-4689.

A worship service will be held on Thursday nights of each week. Ovis Fairley, director of Parchman Prison Ministries, and volunteers will be leading in these activities.

In other Parchman Prison Ministry business, the steering committee reports that it has secured three acres of land adjacent to the east gate of the penitentiary on which to place a Baptist equipping center. Volunteer work teams will be sought to assist in the construction of the facility. The steering committee has asked the Mississippi Baptist Convention Board to hold title to the property.

MC students will look at "Priorities"

CLINTON — "Take It From the Top—Priorities" will be the theme for a Spiritual Enrichment Week scheduled for Mississippi College Feb. 8-11 with several visiting personalities leading the discussions.

According to Bill Myrick of Hattiesburg and Marietta Pace of Pearl, co-chairmen for the special week, the theme will be carried out through chapel services, seminars, classroom sessions and dormitory sessions.

Visiting personalities will include Dan Yeary, pastor of the University Baptist Church, Coral Gables, Fla.; Doug Zell, marriage and family counselor of Arlington, Tex.; Mrs. Eva Marie Dyke, housewife, teacher and student director from Belton, Tex.; John Bramlett, former professional athlete from Memphis; and Tate Thigpen, a surgeon at the University Medical Center in Jackson.

Students forming the Steering Committee for the week are: Ricky Harvey, Jackson, and Phyllis Woodward, Terry, program; Ami Duck, Gloster, and Bubba Howell, Jackson, classrooms; Steve Steward, Smithville, and Debbie Boland, Calhoun City, music; Eddie Mahaffey, Pearl, and Sharla Kinsey, Pine Bluff, Ark., hospitality; Sheree Alexander, Clinton, and Steve Burney, Clinton, publicity; Richard Compere, Terry, and Terri Novay, Memphis, TN, seminars; Johnny Gaspard, Calcasieu, LA., and Bruce Brady, Brookhaven, arrangements; Pam Pybas, Madison, and Lori Turcotte, Clinton, brochures; and Mike Parker, McComb, and Risa Webb, Meridian, evaluation.

BOLD PEOPLE SEARCH Is Coming! October 17-24, 1982

Call The Sunday School Department Baptist Building, Jackson (601) 968-3895

Kindergarten day on way

Kaye Gray Keeton, child care instructor at Holmes Junior College, Goodman, will speak during a kindergarten-day care clinic, Mar. 13 at First Baptist Church, Clinton.

The clinic is open to any kindergarten or day care teacher or director. It features special interest sessions for leaders including "Weekday programs: a Ministry," "Do-it-yourself Art," "Music experi-

ences with the Autoharp," and "Children and God."

Plus, the clinic will offer age group sessions from infant to school age children and "Mother's Morning Out," a ministry many churches are trying.

Mrs. Keeton is a graduate of Mississippi College with a master of education degree and was center director at St. Jude Day Care Center.

Registration fee of \$5 is payable to the Church Administration/Pastoral Ministries Department, Box 530, Jackson, Miss., 39205. The fee covers materials and lunch.

The clinic begins at 9 a.m. on Mar. 13 and concludes at 4 that afternoon.



Youth Minister's Retreat

For all staff members with youth responsibilities.

with:
Dr. Macklyn Hubbell
NOBTS
Dr. Ray Lloyd
FBC, Starkville

March 1-2
Lake Tiak O'Khata
Louisville, MS

"Growing in Relationships"
"Developing a Youth Ministry"
"Giving Away Your Job"
"The Time of Your Life"
"Hours of Sharing"

Cost: About \$23.00 per person (includes room and meals)

Make your own reservation!

MasterLife

Discipleship Training Workshop Oak Forest Baptist Church, Jackson March 15-19, 1982

A registration fee of \$50 is required to cover cost of materials provided for workshop participants. Send check to Kermit S. King, Box 530, Jackson, MS 39205. Workshop begins at 6:45 p.m. Monday and concludes at noon on Friday.

PRICE CORRECTION NOTICE

The WMU Home Missions Week of Prayer program cover \$5.00 per hundred (Not \$85.00 per hundred as listed) plus sales tax and shipping cost.

Order from Baptist Book Store Mail Order Center, P. O. Box 161121, Memphis, TN 38166

HEADQUARTERS

FOR ALL TYPES OF School & Church Furniture

• Complete stock of chairs, tables, desks and furnishings for Classroom, Library, Sunday School, Auditorium, Cafeteria and every School and Church use.

EVERYTHING FOR THE SCHOOL AND CHURCH

MISSISSIPPI School Supply Co. JACKSON, MISSISSIPPI

Now Available to Age 64 or Older

Guaranteed Issue

Policy Effective Immediately

Pre-existing conditions covered after 90 days

MEDICARE SUPPLEMENT

Helps pay what Medicare doesn't pay — Benefits for:

- Hospital and Nurses (Policy Form 490)
- Physicians and Surgeons expense benefit, payable in or out of hospital (Endorsement-130)
- Skill Nursing Home or Extended Care Facility (Endorsement-71 — Endorsement-93)
- Prescription Drugs & Medicines at Home (Endorsement-73)

For Full Information Phone 924-2748

Or Fill out Coupon and Mail to:

Equitable Life and Casualty Insurance Company
Hutton Insurance Agency
P.O. Box 20257, Jackson, MS 39200

Name _____ Age _____
Street _____
City _____ State _____
Phone _____ Zip _____

No claim forms needed after 90 days

BR2

Editorials . . .

We're not giving up on postage

When the federal government pulled the rug out from under the nonprofit, second-class mailers, it broke faith with every religious institution that is using the mail to spread its message, beginning with the local church.

The nonprofit, second-class postage rate increase that was announced late in December is the result of an emergency appropriations bill that was passed in December to keep the government from grinding to a halt because there would have been no money appropriated to keep it going.

The emergency arose when President Reagan vetoed a budget that had been passed by both houses of Congress. The resulting confusion left budgetary matters in complete disarray at the time the old budget ran out. The emergency appropriation that was passed by Congress and signed by the President runs out March 31, so something will have to be done during the intervening time. Hopefully, the Senate will see fit to adopt an appropriations bill that will allow the postal service to roll back nonprofit, second-class postage rates. Then we hope the President will sign it.

The House has passed such an appropriations bill. It is ready and waiting. All that is needed is for the Senate to follow suit.

The Baptist Record has written the President and the two Mississippi senators to call attention to the plight of all such mailers and to point out the need for relief.

We have tried to set up personal appointments with the senators, but those have not materialized as yet. Senator Thad Cochran has been out of the country. We plan to go to Washington, if necessary, to continue the effort.

Through the good graces of Betty Anne Bailey of the Baptist Record office, we have been in touch with the office of Senator Cochran through his administrative assistant, Wiley Carter, a lifelong friend of Mrs. Bailey, and through Carter with his legislative coordinator, Henry Ruempler. Both of these men have assured us that the matter will receive an airing and that the senator is sympathetic concerning the need.

For 125 years the government has subsidized the mailing of nonprofit, second-class material. This was done because it was felt that such material was of such service to citizens of the nation that such a subsidy was worthwhile. Some years ago the old Post Office Department was eliminated as a cabinet area in the administration, and the U.S. Postal Service was formed. Congress told the postal service it would have to try to pay its own way.

In 1971 the postal service informed the nonprofit, second-class mailers that they would have to pay their own way eventually and devised a formula for determining what that would be. How accurate the formula is, of course, is subject to question; because the postman is delivering the mail whether those pieces are mailed or not. Nevertheless, a 16-step phase-out program was established to allow those mailers to get to the point of "paying their own way." It began in 1971 and was to end in 1987. That is the reason subscription prices have continued to go up each year. The postage rates were escalating. In 1970 the total mailing cost for the Baptist Record was probably less than \$20,000 per year. In 1981 it was almost \$170,000. In July of 1981 we hit step 10. Step 11 was

scheduled for July of 1982.

In the summer of 1981, as President Reagan began to clamor for budget cuts, it was feared momentarily that step 16 would be forced on the mailers as of Oct. 1. Congress refused to go along, however, and kept the phase-out on schedule. In fact, we were offered incentives to engage in more pre-sorting of the mail, and our costs actually went down. During the final quarter of 1981 we set up pre-sorting that allowed us to mail the Baptist Record at 2 cents per copy. A bit later we were able to get 50,000 of the 130,000 subscribers on a pre-sort that cost only 1 cent per copy. Then those two figures were lowered to 1.9 cents and .9 of a cent.

About that time Congress and the President got into a squabble over the new budget, the old one ran out, and somebody got hold of the rug and yanked it.

The emergency appropriations bill required to keep the government going left us out in the cold because the Senate had failed to act.

Immediately, without warning, the costs were increased to 5.5 cents per copy and 4.5 cents per copy according to the pre-sorting. This is step 16.

This is breaking faith on a promise and an agreement made. One gets to the point of expecting that of governmental operations, but it is no more palatable because of the expectations.

The Baptist state papers want to pay their own way. They do not want governmental subsidy. It has been mentioned before that the Baptist Standard in Texas, in the 1960s, wanted to eliminate the subsidy and was not allowed to. We wish we knew that what we have to pay would be only our own way, but we accept the figures that the

postal service has provided.

Before we raise subscription costs again this year, however, we are going to make every effort to get the phase-in program back on track. If we must increase subscription rates on April 1, subscribers will know we have done everything we know to do to avoid it.

The House appropriations bill would not move us all the way back to step 10 or step 11. It would allow us to roll back prices to step 13, however. This should allow us to continue to mail the Baptist Record for the remainder of this year without any further increase in subscription rates.

Back in the summer we were writing many people who were involved in postage rates to express our feelings. We have in our files letters from a number of senators expressing their support for our cause.

The postal service officials are sympathetic. We have talked with them in Washington on several occasions. They didn't want to put through the big increase. They were required by law to do so because there was no money appropriated to do otherwise. If it is appropriated, they have assured us that the prices will be rolled back.

The ball is in the hands of the Senate. It is a fact that at this point Playboy magazine is mailed to its subscribers at less cost per piece than is the Baptist Record. The commercial second-class mailers have a better per piece postage rate than do the nonprofits.

As has been mentioned before also, this editor is president of the Southern Baptist Press Association, the nationwide organization of Southern Baptist state papers. We have placed the postage matter on the agenda for discussion at our national meeting next month in Nevada.

State gifts to missions drop below month's budget

The Cooperative Program gifts from the churches of the Mississippi Baptist Convention, went over one million dollars in January but fell short of the budget goal for one month by \$80,490, according to an announcement by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

"It is a factor always in missions giving by the churches when the month ends on Sunday or Monday. There are many churches that do not get their gifts in for the month," said Kelly.

The total for January of 1982 of \$1,076,552 was \$46,085 less than for the

same month of 1981. In 1981 January ended on Saturday.

The budget for 1982 is \$13,920,500, meaning the pro rata portion for one month would be \$1,160,042.

"It is a bit discouraging to begin the first month below the budget and behind last year," Kelly said. "But due to the way the month ended it possibly was a very good beginning. Only time will tell as there is an opportunity for the missions gifts to adjust themselves. It is significant that February also ends on Sunday."

"This will be a critical year," he continued. "It is a pivotal year in our bold missions effort, and the slow down in the economy will provide a challenge. We must do our best, however, to reach the lost masses of the world and here at home."

E. L. Herring dies in Jackson

E. L. Herring, 1000 East Northside Drive, Jackson, died at Mississippi Baptist Medical Center early Sunday morning, Jan. 31, after a brief illness.

Born in McCall, July 10, 1904, Herring was a graduate of Franklin County Agricultural High School, and Soule Business College.

His professional career included 20 years as accountant for Mississippi Power & Light, and 15 years as church administrator for Jackson, First Baptist Church. He concluded his career as owner and manager of the Mendenhall Marble and Granite Company.

Herring served as deacon for 38 years in Baptist churches where he held membership. At the time of his decease, he was a member of the Broadmoor Baptist Church, Jackson.

His service to Mississippi Baptists included: former member of the Mississippi Baptist Convention Board, and former trustee of Mississippi Baptist Seminary. He was currently serving in his 11th year as a trustee of the Mississippi Baptist Foundation. He has served as president, vice president, and Executive Committee member of the Foundation.

Herring is survived by his wife, Hilda Ingels Herring, Jackson; a son, James E. Herring, Grass Lake, Mich.; three sisters; two brothers.

Carey business school under new leadership

William Carey College's School of Business is under new leadership this semester, according to Carey President Ralph Noonkester.

F. Edwin Weldon assumed the position of dean of the school on Jan. 1. Weldon had accepted the position last fall, but asked to complete the semester as professor of business at Allegany Community College in Cumberland, Md.

The Carey position was left open late last summer when Jerry King left to join the faculty of Southeastern Louisiana University.

Weldon earned the bachelor of science in commerce at The Citadel; the master of science in personnel administration and industrial relations from Columbia University; and the Ph.D. in economics education from Florida State University.

He also holds the master of religious education and the bachelor of church music from Southwestern Seminary, Ft. Worth, Texas.

Weldon is a widower with two children—Frank, a student at Southwestern Baptist Seminary, and Tamara, a graduate student at Western Carolina in Asheville, N.C.

Pearl River elects Rhodes program director

Kenneth Rhodes is new part time program director for the Pearl River Baptist Association.

Rhodes, who is also pastor of Juniper Grove Baptist Church, began duties Jan. 11 in what he called a one year trial for the position.

He will work for the association half time under the direction of Director of Missions Marvin Lee.

Rhodes will coordinate Church Training, Sunday School, missions, evangelism, and youth work. Lee will now handle administration, and special mission projects.

Roy Honeycutt elected to succeed Duke McCall

(Continued from page 1)

fessor of Old Testament and he taught, later chaired the Old Testament department, and was academic dean at Midwestern until 1975 when he moved to Southern.

A graduate of Mississippi College in 1950, Honeycutt earned the master of divinity and doctor of philosophy degrees from Southern Seminary. He also earned the master of theology degree from the University of Edinburgh in Scotland in 1971.

He served in the United States Army, 1944-46.

Honeycutt is married to the former June Marter Williams, also a native of Grenada. They have two children, Roy Lee, born in 1955, and Mary Anne, born in 1966.

The author of 10 books and commentaries, all related to Old Testament studies, Honeycutt's latest effort is "Jeremiah, Witness Under Pressure," the 1982 January Bible study book. He has contributed to numerous periodicals and edited works.

McCall, a Meridian, Miss., native, will continue to the school as its first chancellor.

Gum Grove WMU . . .

(Continued from page 1)

The women asked Mary to lead a Bible study at the meetings, and she chose to use the Bible study material in Royal Service magazine.

After meeting for four months of "Show and Tell," the women decided to begin a Baptist Women group. In September a WMU director was elected and officers for Baptist Women were chosen. Officers participated in training sessions offered by the associational WMU.

Although there had been no WMU work in Gum Grove for several years, financial support for mission causes had remained strong. The church contributed 25 percent of its offering to mission causes—15 percent to the Cooperative Program, 3 percent to foreign missions, 3 percent to home missions, 3 percent to associational missions, and 1 percent to the Baptist Children's Village. But, because there was no WMU work in the church, the special missions emphases were missing in the church life. The first year Pastor Smith was at Gum Grove, he and his wife observed the Week of Prayer for Foreign Missions in their home. In 1981, after Baptist Women and Asteens had been organized, it was a different story.

The Baptist Women observed the Week of Prayer with a covered dish luncheon and a program which included the entire week's program suggestions. A church-wide goal for the Lottie Moon Offering was set at \$500. A total of \$607 was given. Asteens presented a program about Lottie Moon during a Wednesday night prayer service.

Mrs. Mary Smith, the pastor's wife, says, "We had about eight ladies in our 'Show and Tell' group, and our Baptist Women group has grown to an attendance at 12. Eight girls are active in Asteens. We have had inquiries about beginning GA and Mission Friends organizations. We are excited about what WMU is doing for our church."

All fourteen churches without WMU in District 15 have been contacted, and eleven have begun WMU organizations or have elected a WMU director.

Starteam member, Aileen Smith, says, "I have had good response from all the pastors and leaders in the district. The excitement and enthusiasm in churches with new WMU is really encouraging. I shall continue to keep in contact with church leaders to offer assistance in any way I can."

(Betty Smith is staff writer for Mississippi WMU.)

Baptist Book Store hours

Editor:

I appreciate the ministry and work of the Baptist Book Stores in our state. However, I would suggest that as a service to all the people of Mississippi that they maintain better store hours than they do at present. Open a store at 9:30 a.m. is not exactly an early hour. It would help "country" folk, who drive sometimes a 100 miles, for the stores to open early (say 8 a.m.) and close late. (I realize that the Lifeway Book Stores do have later closing times.)

A. M. Moore III, Pastor
Rulleville Baptist Church

I gave Tom Gambrell, manager of the Jackson Baptist Book Store, an opportunity to explain this situation. He said that Sunday School Board policy dictates the hours at the Baptist Book Stores. Employees cannot work more than 7 2/3 hours per day, and they cannot work double shifts. The employees arrive at 8:20 a.m. and use an hour and 10 minutes to get everything ready for

opening at 9:30. Closing is at 5 p.m. The store is open from 9:30 a.m. to 5 p.m. six days per week. The employees obviously take an hour for lunch, but the store doesn't close. The Baptist Book Store in downtown Jackson closes at 5 p.m. because all Baptist Book Stores close then and because of security risks in staying open later. The Lifeway Book Store in Jackson is a mall and is open until 9:30 p.m. because of that. It doesn't open until 10 p.m. for the same reason. Gambrell expressed appreciation for the inquiry and invited others who have questions to write to Bill Graham, manager of the Book Store Division, The Sunday School Board, 127 Ninth Avenue, North, Nashville, Tenn. 37234.—Editor.

Can we win?

Editor:

I'm being flooded with mail, insisting that I enter all sorts of sweepstakes. Television commercials remind me that to fail to reply could mean that I'd miss out on the chance (one in several million) to win fabulous sums of

money and fantastic prizes.

For years businesses have sponsored Bingo games, drawings and jackpots as advertising gimmicks.

Many of us are stormed with requests from civic organizations, private schools (and occasionally churches) to purchase raffle tickets for some "good cause."

Let's be honest. In principle this is nothing but gambling. Fed by our desire to get something for nothing we are conditioning our minds to accept gambling. So we buy the tickets and scratch the blocks all in the spirit of fun and frolic. We don't realize that the stage is being set for a more serious drama starring the Mafia.

Each year well meaning members of the state legislature test the water to see if we are ready. They introduce bill after bill to legalize gambling. So far Mississippians have said "no." But I fear when the time is right and our minds have been properly set we will say "yes."

We already fly the liquor flag over our state capital and God help us if we ever add the "skull and crossbones" of organized gambling.

If we can maintain a sense of morality in this crazy world and don't panic because times are hard, maybe, just maybe, we can get through it all without the smell of the sewer on our hands.

Let's begin at the mailbox. Put the trash where it belongs. Say "no! thank you!" at the grocery store and offer to make a contribution to any good cause without expecting something in return.

Floyd F. Higgenbotham
Batesville

History of Hepzibah

Editor:

The Hepzibah Baptist Church of Lawrence County announces that it is now taking orders for the recently completed church history. There is no charge for this history, but the church will accept donations for printing cost. Any one who wishes to have a copy may call 601-886-7084 after 4 p.m. daily or write Mrs. Larry Speights, Rt. 1, Box 149, Silver Creek, Miss. 39663. The deadline for ordering is Feb. 15, 1982.

The History Committee



Faces And Places

By Anne Williams McWilliams

If he had not fallen off a cliff Towfig Batarseh might not be in Mississippi today. He might not be a Baptist pastor. He might not be a Christian.

When I was talking to him in November I asked, "What do you mean, you fell off a cliff? How did that happen?" and he said, "I see you don't know Jordan." And believe me, I didn't! Since then I've had a chance to visit his native country—briefly, I confess, but long enough to see that there's a cliff every way you look and that you'd have to be a pretty agile person not to fall off a cliff.

Now the pastor of Eastview Baptist Church, Meridian, Towfig became a naturalized citizen of the United States four years ago.

He was born at Dibbine, Jordan, of a Greek Orthodox family (he has five brothers and four sisters). In his 15th year he fell off a cliff, broke a leg, and seriously injured a knee and hip. These injuries refused to heal. For months the boy lay around, not getting well. Once a month, William O. Hern, Southern Baptist missionary, visited that village, to preach. Thus he heard of Towfig's troubles, went to see him, and took him to the Baptist Hospital at Ajloun.

In the hospital men's ward, Fahad Karmott, a Jordanian lay preacher, delivered a gospel message one day during a devotional period. He told the story of Jesus' raising Lazarus from the dead. Towfig, lying in bed listening, was thinking, "If Jesus could do that for Lazarus, surely he would be able to help me." Karmott saw the gleam of interest in the boy's large dark eyes. Later he returned to talk privately, and Towfig accepted Christ as his savior. "I knew a feeling of joy I'd not known before. I knew I had gone through an unusual experience." Before then, he had been only a nominal Christian, he said.

Ten months more he wore a cast. He would be in the hospital two months, at home two months, back and forth for two years. "During this time I began to feel that one day I would preach. I realize now—but did not then—that this was God's call." The feeling persisted, but questions arose: would he walk again? how could he go to school? (If you stayed away from the public school then for more than a few months, you could not re-enter—and he'd been out for two years.)

After six months of studying the Bible, he again talked with Fahad, who said, "I'll pray, and ask others to pray that you will know what God wants you to do." This inner feeling of the young man Fahad treated as a matter of importance.

At the same time that Towfig was wondering what to do next, Southern Baptists were planning to open a new school for boys and to add 7th, 8th, and 9th grades, which he would need. When he found out about this at age 17, he said, "I can't go. I don't have money." Missionaries offered him a job cleaning rooms at the school; he accepted to finish high school.

His leg got well, and he began to preach every chance he got, at mission preaching points. Before the Six Day War in 1967, he worked in the Baptist Book Store in Jerusalem, Jordan. Anis Shorrosh, pastor of the Jerusalem Baptist Church at the time, kept singing the praises of Clarke College and Mississippi College, in America.

Towfig Batarseh

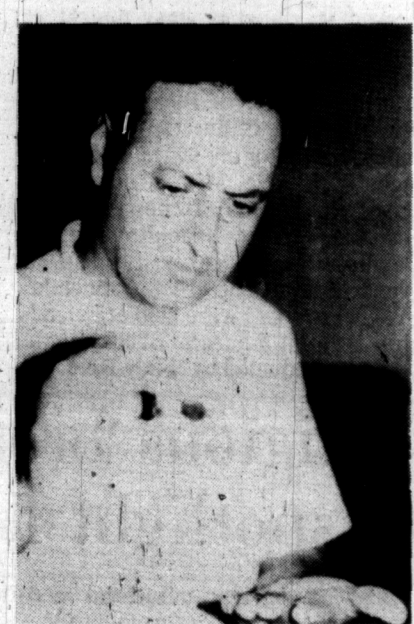
Later, with the help of scholarships, Towfig studied in those schools. A special Deb Stennis Fund aided him at Clarke. Owen Gregory, member of First Baptist Church, Jackson, paid his fare to the U.S. and provided a scholarship, (in memory of Gregory's father), at MC. Also Towfig preached at least twice a month all during his college days. While at New Orleans Seminary he held three Louisiana pastorates.

In 1975 he returned to Jordan to be pastor of Ajloun Baptist Church for two years.

Four years ago he accepted the pastorate of Eastview. Because of the church's situation in a changing neighborhood, members were undecided whether to sell the building and disband, or to relocate. But they stayed. Now the church is very much alive, and has grown from 29 to 60 resident members (Sunday School from 35 to 60). Their pastor likes to fish, and last fall, hunting with a deacon, he killed a deer.

The Batarsehs live at 5114 B-Place, Meridian, with their two boys, David, 8, and Jonathan, 7. He met her (Patricia McDill of Union, Miss.) at MC; they married in 1971.

The day I drove over to see them the sunshine was intensely bright—as bright as Towfig's future became—when once he fell off a cliff.



Towfig Batarseh looks at a Roman coin which bears the picture of Constantine and dates back to the fourth century B. C. He obtained the coin in Jordan.

Letters To The Editor

The Baptist Record
(ISSN-0005-5776)
515 Mississippi Street
Box 530
Jackson, Miss. 39205

Don McGregor Editor
Tim Nicholas Associate Editor
Anne McWilliams Editorial Associate

Official Journal of
The Mississippi Baptist Convention

James Yates President
Earl Kelly Executive Secretary-Treasurer
The Baptist Building
Box 530, Jackson, Miss. 39205

Baptist Record Advisory Committee: Ferrell Cork, Aberdeen; Marcus Pugh, Meridian; vice-chairman; Odis Henderson, Cleveland; Guy Holand, Pascagoula; chairman; Tom Hudson, Jackson; James Jackson, Columbia.

Subscriptions: \$3.50 a year (single copies 10¢). Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Just for the Record



INDIAN SPRINGS BAPTIST CHURCH, Perry Association, recently held a note burning celebration. The church has paid off the debt on its building several years ahead of schedule. Trustees are Miles McMahon, Roscoe Thornton, and Marion Wigley. James Shoemaker is pastor.

Society Hill Baptist Church, Jeff Davis County, held Missionary Appreciation Day recently, honoring Mary Frank Kirkpatrick, missionary to Nigeria and Liberia for over 20 years. On leave of absence because of her mother's ill health, she resides in Noxapater. Ray Henry, Society Hill pastor, said, "It is a privilege to have such outstanding spiritual giants as Miss Kirkpatrick representing our Lord Jesus and Southern Baptists on foreign fields."

Twenty volunteer mission workers were also recognized; they have been on home mission trips to Missouri, California, Wyoming, and/or Arizona.

Pastors and laymen from Society Hill Baptist Church, Prentiss Church, Shady Grove Church, Lucedale, and one layman from Perry County will go to Mendoza, Argentina, March 6-19 to be involved with evangelistic and construction projects.



BOGUE CHITTO BAPTIST CHURCH, PIKE COUNTY, burned a note for \$44,000 on Dec. 20. The money was spent for bricking the church and adding two rooms to the front of the auditorium. Left to right are Albert Wilkerson, pastor; Ted Thompson, deacon; Tommy Roberts, chairman of deacons; and Sammy Magee, deacon. The church is now building a new education building.

New Prospect Baptist Church, Brookhaven, Lincoln County, surpassed its Lottie Mooh-Offering Goal of \$1,300.00. The WMU led in churchwide observance of the Week of Prayer, and the goal was met and passed on the target date, with an offering of \$1,538.96. Paul Parker is interim pastor; Mrs. George Ferrell is WMU director.

Hickory Flat Baptist Church, Hickory Flat, has surpassed its \$2,500.00 goal for the Lottie Moon Christmas Offering. The church gave \$3,288.00, according to Philip Caples, pastor.



ACTEENS of Strong Hope Church, Copiah County, used "Jesus, You Light Up My Life," as the theme of their recent recognition service. Girls honored included back row, left to right: Pam Cagle, Connie Roberts, Judy Rushing, and Tammy Barnett, Queens; front row, left to right, Hope Freeman, Queen-Regent-in-Service and Service-Aide; Bethany Pickett, Queen-with-a-Scepter and Queen Regent-in-Service steps Sallie James, Felicia McLendon, and Hayley Freeman, Queens-Regent.



Hernando Baptist Church (Northwest) recognized the laymen of the church on Jan. 24. Jimmy Garrison, layman from Memphis, was morning speaker. Billy Cozart was given a plaque and named 1981 Layman of the Year. Left to right: Gerald Riales, Sunday School director; Garrison; and Cozart. W. E. Corkern is pastor.

Names in the News

Mrs. Lyla Miller has received a pin for 21 years of perfect attendance in Sunday School at the Pearson Baptist Church in Pearl. She has been director of Children's First Grade Class for all of these years. Emerson Tedder is pastor and Bennie McBride is minister of education.

Carolyn Chaffin, a resident of the Farrow Manor campus of The Baptist Children's Village, has been selected for inclusion in the 18th annual edition of Who's Who Among American High School Students. This is in recognition of her achievements as a student at Independence High School, Independence, Miss., where she is a junior and a member of the Beta Club. She is a member of Mt. Zion Baptist Church, where she is active in the youth program.

Fawzy Shorosh, evangelist who was born in Nazareth, Israel, and who conducts revivals, youth rallies, Men's Day meetings, etc. has moved to Waynesboro, Miss. He is married to the former Denita Martin of Hattiesburg, Miss. Their new address is Rt. 1, Box 281-A, Waynesboro, Miss. 39367. Shorosh, a graduate of Clarke College and Mobile College, was converted to Christianity during the Arab-Israeli Six-Day War. In 1977 he was ordained to the ministry of evangelism by the Providence Baptist Church, Opelika, Ala.

Gene Hendrix, minister of education at First Baptist, Clinton, has received the Doctor of Education degree in higher education from the University of Mississippi. His dissertation topic was "The Role of the Education Commission of the Mississippi Baptist Convention in the Coordination of Baptist Higher Education in Mississippi."

Dwight R. Massengill, pastor of Powhatan Baptist Church, Powhatan Point, Ohio, has been nominated by the U.S. Jaycees as one of the Outstanding Young Men of America for 1981. Massengill is a graduate of Southwestern Seminary, Fort Worth, Tex. and Blue Mountain College, Blue Mountain, Miss. and also has a degree from Northeast Mississippi Junior College in diesel mechanics. He has served as Home Mission Board missionary at Niagara Falls, N. Y. He is the son of Mr. and Mrs. Raymond Massengill, Grenada, Miss.

Tim Searcy has been called as associate to the pastor at Gulf Gardens Church, Gulf Coast Association. His wife Brenda will serve the church as minister of music. Both are students at New Orleans Seminary and are natives of Kentucky.

Trinity Church, Clay County, has called Don Wilson as pastor.

Week of prayer theme reflects ethnic growth

BIRMINGHAM, AL.—The United States' growing ethnic diversity is reflected in this year's Week of Prayer for Home Missions theme—"The World Is Here."

During the week of prayer, which will be observed March 7-14, the spotlight will fall on Southern Baptists' witness to approximately 40 million Americans who belong to language-ethnic groups in America.

"This year's theme is especially appropriate," said William G. Tanner, president of the Home Mission Board. "The Home Mission Board sponsors missions work with more than 70 language, ethnic, and international groups who are living in our midst."

Even so, there are still 100 ethnic groups in America that have no Southern Baptist witness.

In addition, the Home Mission Board reports that increased membership of black, Hispanic, and other minority churches in Southern Baptist churches is not keeping pace with the growth of these groups among the United States' population.

The week of prayer observance will culminate in the collection of the Annie Armstrong Easter Offering for Home

BAPTIST RECORD PAGE 5
Thursday, February 4, 1982

Missions. The national offering goal, set by the Executive Board of Woman's Missionary Union, Auxiliary to Southern Baptist Convention, is \$22 million.

"The Home Mission Board depends on the Annie Armstrong Easter Offering for Home Missions for approximately half the total income the agency receives each year," said Tanner.

"The entire amount received through the offering goes to the mission field to support the work of our 3,097 missionaries," he said.

"This year's offering will increase the language-ethnic potential of home missions," said Carolyn Weatherford, executive director of WMU, SBC. "World missions begins at home. The world is here."

The offering is named in honor of Annie Armstrong, first corresponding secretary of Woman's Missionary Union.

During Miss Armstrong's tenure, she was a driving force in mobilizing Southern Baptists to support home missions. It was she who led Southern Baptists in setting aside the weeks of prayer and the special offerings for both home and foreign missionaries.

Staff Changes

Clyde B. Little has resigned the pastorate of Forest Baptist Church to accept the pastorate of Bay Vista Baptist Church, Biloxi.

Before going to Forest in 1972, he was pastor of First Baptist Church, Holly Springs. Little, born in Simpson County, grew up in Jackson. He is a graduate of Mississippi College and New Orleans Seminary. He and his wife Maxine have two daughters, Vicki and Kathy. In 1972 he served as second vice president of the Mississippi Baptist Convention and later as trustee of Blue Mountain College.

Tim Searcy has been called as associate to the pastor at Gulf Gardens Church, Gulf Coast Association. His wife Brenda will serve the church as minister of music. Both are students at New Orleans Seminary and are natives of Kentucky.

Trinity Church, Clay County, has called Don Wilson as pastor.

First Baptist Church, Florence has called Tom Rayburn as pastor; he is beginning his duties there this week.

Rayburn, a native of Meridian, has been pastor at First Church, Booneville, since 1968, and prior to that was pastor at Second Avenue Church, Laurel. He is a graduate of Meridian Junior College, Bob Jones University, and Southwestern Seminary. Rayburn and his wife Mary have three daughters, Susan, Ann, and Melanie. He has served as a trustee of the Baptist Foundation and of William Carey College.

Ray Walters, pastor of the West End Baptist Church, West Point, has resigned to accept the pastorate of the Carmel Baptist Church, Meridian.

First Church, Lexington, has called Michael O'Brien as pastor.

THE VILLAGE VIEW

FROM
Baptist Children's Village
P. O. Box 11308 Jackson, MS 39213

Honor roll of churches

Our annual, January review of cash receipts during the preceding calendar year, and the sources of those receipts, again reminds us that The Children's Village IS BAPTIST, and not just in name only! As an interesting feature of our January 1 evaluation, we prepare a listing of Mississippi Baptist churches which, as church organizations, contributed \$300.00 or more, in designated, cash gifts, to the Village's mission ministry, during the preceding year.

Believing that selected sections of this report of "Honor Roll of Churches," which we prepare for the private information of our Board of Trustees, will be of great interest to the readers of these columns; with gratitude, we share below some financial facts about calendar year 1981 with our friends everywhere.

Remember that this report is based upon gifts received in our offices during calendar year 1981, and has been taken from our bookkeeping records which have not yet been subjected to annual audit.

A. This year, a total of 421 Mississippi Baptist churches and several associations appear on the HONOR

ROLL, as compared to a total of 364 in the previous year.

B. A total of 1,566 Mississippi Baptist churches made a designated cash gift in some amount to The Children's Village during 1981, as compared to 1,532 in 1980.

C. 101 Baptist churches made designated, cash gifts aggregating \$1,000.00 or more during 1981, as compared to 91 different churches giving at this level during 1980.

D. Stated in percentages, cash gifts from organized church sources which we received during 1981 amounted to 38 percent of our total receipts in the case of designated, cash gifts, and 16 percent of total receipts, in the case of our Cooperative Program allocation.

Therefore, 54 percent of all cash gifts received by The Children's Village in 1981 originated with Mississippi Baptist churches through the organized group action of those churches! (Obviously, the major share of designated gifts received from individuals originated with individual Baptists).

E. According to our records, the "top 110" local churches in terms of 1981, cash, designated support of The Village were as follows:

1. FBC, Jackson, Hinds-Madison
2. FBC, Vicksburg, Warren Assn.
3. FBC, Water Valley, Yalobusha
4. FBC, Greenville, Washington
5. Lake Washington, Washington
6. FBC, Louisville, Winston Assn.
7. Morrison Hgts., Clinton, Hinds-Madison Assn.
8. Rolling Creek, Clarke Assn.
9. FBC, Aberdeen, Monroe Assn.
10. FBC, Hollandale, Washington
11. Forest, Scott Assn.
12. FBC, Summit, Pike Assn.
13. Parkway, Hinds-Madison Assn.
14. Mt. Zion, Northwest Assn.
15. FBC, Crystal Springs, Copiah
16. FBC, Winona, Montgomery
17. FBC, Gulfport, Gulf Coast Assn.
18. FBC, McComb, Pike Assn.
19. FBC, Grenada, Grenada Assn.
20. Richton, Perry Assn.
21. Liberty, Mississippi Assn.
22. Briarwood Drive, Hinds-Madison
23. Calvary, Jackson, Hinds-Madison Assn.
24. FBC, Laurel, Jones Assn.
25. FBC, Batesville, Panola Assn.

26. Harrisburg, Lee Assn.
27. Midway, Jackson, Hinds-Madison Assn.
28. FBC, Anguilla, Sharkey-Issaq.
29. Providence, Bolivar Assn.
30. Lyman, Gulf Coast Assn.
31. Beulah, Simpson Assn.
32. Macedonia, Union County Assn.
33. Temple, Hattiesburg, Lebanon
34. FBC, Tupelo, Lee Assn.
35. Gray's Creek, Northwest Assn.
36. Taylor, LaFayette Assn.
37. Meadville, Franklin Assn.
38. FBC, Brandon, Rankin Assn.
39. FBC, Rolling Fork, Sharkey-Issaq Assn.
40. Raymond, Hinds-Madison Assn.
41. Oakvale, Lawrence Assn.
42. FBC, Meridian, Lauderdale
43. Buckatunna, Clarke Assn.
44. FBC, Starkville, Oktibbeha Assn.
45. Macedonia, Lee Assn.
46. Shiloh, Calhoun Assn.
47. FBC, Olive Branch, Northwest
48. Roxie, Franklin Assn.
49. FBC, Corinth, Alcorn Assn.
50. Edna, Marion Assn.

Living memorials

Among other high compliments afforded our child care mission, is the increasing practice of individuals who choose the needs of our boys and girls as an appropriate medium through which to honor the lives and influence of their friends and loved ones. Most frequently, the practice involves gifts of respect to deceased persons, but occasionally The Village's MEMORIAL FUND is favored with a gift of honor—A LIVING MEMORIAL—to a living person.

Each January, we re-examine and review receipts to our MEMORIAL FUND for the preceding year and address a letter of appreciation to those who have used the fund during the year under review. On January 29, 1982, we posted letters to substantially more than 1,750 people who honored dear ones through a memorial gift to The Village in 1981. Most of these donors gave to the MEMORIAL FUND on several occasions last year.

Unless otherwise instructed by the donor, the proceeds of each memorial gift are credited toward the expense of affording educational opportunities, including college and vocational training, to Village children and young people.

Our staff gives memorial mail first and "same-day" attention by addressing an appropriate personal letter to the family of the honored individual on the day the gift of memory is received in our offices. A copy of that letter, together with our official receipt, acknowledging the gift, is mailed to

the donor at the same time, along with a convenient envelope, expressly prepared for use in memorial giving on future occasions.

The Village is honored and humbled in being given the privilege of participating in these sensitive, and, we believe, unusually appropriate expressions of honor, memory and tribute. If you have not used our MEMORIAL FUND or if you would like to have further information about memorials at The Village, write to us!

The cost of postage

We understand that some believe we do not have to pay postage. The Village undertakes to cooperate with its friends and supporters by furnishing business envelopes with our name and address and postage-free privileges already printed thereon. We are glad to offer this service which we expect to continue. However, we believe friends of our children would like to be reminded that it costs us 24-cents to redeem each such envelope from the post office—4-cents more than the cost of a stamp. Perhaps many of you would like to consider putting a stamp on these envelopes. Some of you might wish to request that we eliminate sending receipts for your gifts altogether. Our postage and printing costs are very excessive. A stamp on the envelope you use in writing us or sending a gift would help.

Snow brought



flightless birds in need of our (rescue) ...



... and tons of fun!

Admission of children

At least once each year we use this space to remind friends that we exist to serve the needs of neglected and dependent children, and their families who are in crisis situations, especially those who are of personal interest and

concern to Mississippi Baptists. You support us and make our ministry possible, and we want you to know how to make our service available to those you know who need it.

Final decisions admitting children or young people to the care and custody of any Village facility are made in our central offices on The India Nursery Campus.

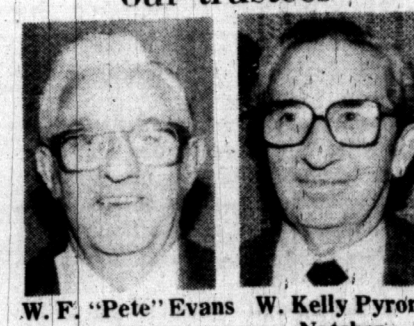
Representatives of children or families in need of a child care service are invited to write or telephone: Mrs. Peggy S. Taylor, Social Service Coordinator, The Baptist Children's Village. She may be addressed at Box 11308, Jackson, Mississippi, 39213 or telephoned at 922-2242.

Information, applications, and related papers will be furnished on request and a Village social case worker will be promptly assigned to work with the family of applicants for admission.

We require endorsing approval of a Southern Baptist church in Mississippi on each application for admission which must be signed by the parent or other individual having legal custody of the applicant/child. The Village reserves the right to require court-ordered custody in appropriate cases, together with the right to place the admitted child in any Village facility.

Complete information is available upon request. You help us. Call us when we may help you.

Presenting our trustees



W. F. "Pete" Evans Meridian W. Kelly Pyron Natchez

Bible Book Series



The King declares himself

By Howard E. Spell, Clinton
Matthew 21:1-22

With this lesson we begin a new unit: "The Kingdom's Triumph Announced." Last October the first unit in this study of the Gospel According to Matthew began with the "Dawning of the Kingdom" and will conclude in March with the "Kingdom and the Cross."

I. The King's entrance into Jerusalem (21:1-11)

There seems to be little doubt that Jesus came to Bethany (likely the home of Mary, Martha, and Lazarus) on Friday before the last Sabbath of his public ministry and that he spent each night there up until his arrest on the following Thursday night (cf. Matt. 21:1, 17; Luke 21:37). It is also quite likely that Jesus had made arrangements with the owner of the donkey he was to ride so that she was hitched where the two disciples found her. One wonders if the emissary was Lazarus. It was of the utmost importance that the movements of Jesus be kept somewhat secret lest events move too rapidly. Even the twelve could not be trusted to keep silent about his plans.

At some time in the history of Christianity the entrance of Jesus into Jerusalem was labeled as "The Triumphal Entrance." A study of contemporary history of the times would cast some doubt on the appropriateness of this title.

Kings did make triumphal entrances into cities, but they were victory parades and usually in the entourage were captives, slaves, and pieces of equipment won in a military conquest. Jesus did enter Jerusalem as a King, but meek and lowly riding on a beast of burden rather than on a white charger or spirited horse. The "slaves" along with him were not in physical chains; they were only bondservants of Jesus Christ bound by unseen ties to him.

The manner of his entrance had been foretold by the prophet (Zach. 9:9) and the picture was not that of a conquering general. John tells us the disciples did not understand these things at first but that after Jesus Christ was glorified, they did remember that those things had been written of him (John 12:6).

Many of those in the crowd took off their outer garments and spread them in the way while others did the same with palm branches which they had

cut from the trees. It seems apparent that most of the multitude following Jesus and others who came out of the city to meet him were followers from Galilee. They were the ones who were ascribing praise to him as the "Son of David" and shouting hosannas (an ascription of praise). It is to be noted that when he came into Jerusalem the city was stirred and asked, "Who is this?" (21:11).

II. The denunciation of the fig tree (21:18-22)

From a study of all four gospels, it is evident that this event took place on Monday following the entrance of Jesus into Jerusalem on Sunday. Since a fig tree usually put on fruit even before the leaves were grown, the fact that this tree had leaves gave promise of fruit. Such was not the case. But if we commiserate too much with the fig tree, we miss the point of this object lesson for this was a picture of the Jewish nation. They had promised much, but had not produced fruit. On the next day Jesus would use several parables to emphasize this truth.

III. The King Shows His Authority over the Temple (21:12-13)

Many will remember that this is actually the second cleansing of the temple (cf. John 2:13-22). Since the temple tax could not be paid in coins having the image and superscription of an earthly ruler, Jews coming from out of the country would be forced to have the money they had brought with them changed into that which was suitable. Of course a fee was charged for this service, and a profit was made on the sale of sacrificial animals. Had this practice been conducted purely for the benefit of worshippers, it is unlikely that Jesus would have driven them out and overturned the tables of the money changers, or that he would have been as caustic as he was when he said to them, "It is written, 'My house shall be called a house of prayer,' but you are making it a robbers' den" (21:13 NASV).

Naturally the Sadducees, who controlled the temple and services therein, would try to justify their practice by saying it all went toward perpetuating worship. This is not to say that all the priests were rascals, but when any system makes graft easy, there will be those who take advantage of the opportunity. That does not apply to the first century only, as a look at graft in public office today will testify.

We must not overlook the key idea in all of this. The control of the temple by the Sadducees was an accepted fact, but Jesus had told them they were making his house a robbers' den. Actually we have to wait until the next day (Tuesday) to get the full impact it had on them.

Shortly after he entered the temple on Tuesday and started teaching, the chief priests (Sadducees) came to him saying: "By what authority are you doing these things, and who gave you this authority?" (21:23 NASV). They could be referring both to his having cleansed the temple and to his teaching therein. No one was supposed to teach in the temple who did not have the official sanction of the Sadducees, and they certainly had not given approval. His answer will be given in our next lesson.

There can be no mistake — the King had declared himself to Jerusalem.

Devotional

Symbol of remembrance

By Jerry W. Mixon, pastor, Goss Church

Suppose you are about to take a trip. You will be gone a long time. You do not wish to be forgotten so you try to select an important event in your life and call your family to remember you by this. Jesus faced this problem. He knew that soon his physical presence on earth would be over. He wanted all of his followers to remember him. Perhaps he thought of the great sermon he preached on the mountain.



Mixon

There are many different events, words, and deeds that Jesus could have pointed his disciples to as a token of remembrance. However, he did not choose these. It was not his birth, no miracle, no outstanding award but he called us to remember his death.

His disciples had been instructed to prepare a place for the supper. When Jesus came and sat with them at the table he took the bread and broke it saying, "This is my body which is given for you." Then holding the cup he said, "This is the new testament in my blood which is shed for you."

We must notice the important words — "THIS DO IN REMEMBRANCE OF ME" (Luke 22:19). Jesus calls us to remember him not by his birthday, but by his death. Jesus didn't wish that we remember him in a cradle but on a cross.

The symbols of remembrance are:
not the angels but the mob
not the manger but the mountain
not the child but the Christ
not the cradle but the cross
not peace but suffering
The symbols of remembrance are not
the Christmas tree
the gifts
the lights
BUT they are the broken bread
AND the warm red wine.
This is how to remember me!
THE CROSS.

All ages at Pleasant Grove get into the giving act

By Beverly Drane
and Gerald O'Dom

Pleasant Grove Baptist Church (Wayne County) experienced the reality of "cooperative" mission support during the Week of Prayer for Foreign Missions.

WMU Director Lurline Pryor asked recently formed BYW and Baptist Men organizations to assist in promoting the emphasis. By the time Foreign Mission Week was in full swing, every mission organization was actively involved in the effort.

Royal Ambassador leaders, Ronald Overstreet and Donny Richards, and the RA boys had developed a plan to take a 25-mile bike hike to earn a patch in their RA program. However, the boys also promoted their ride as a "bike-a-thon" to raise money for the Lottie Moon Christmas Offering. After receiving pledges totaling over \$490.00, nine boys completed the bike trip and presented the money to the special offering.

The BYW organization constructed a large replica of a page from a hym-

nal. The giant page contained the words and music to the chorus of one of Lottie Moon's favorite hymns, "Simply Trusting Every Day." The structure was mounted on the wall behind the choir loft. Each musical note of the melody line represented \$50.00 toward the church's \$1500.00 foreign mission goal. Another note was glittered for each \$50.00 received.

On Foreign Mission Sunday, a BYW member, Patsy Reon, shared a biographical sketch of Lottie Moon. Another member, Shirley Sellers, challenged the church to carry on the Miss Moon's mission zeal. A quartet of BYW members, Tammy Richards, Judy Wimberly, Judy Luke, and Ann Hodge, presented special music, singing one of Lottie Moon's favorite hymns.

During the Sunday evening service, the Baptist Women organization showed a film on the life of Lottie Moon. They also promoted the foreign mission study book for each age group.

Acteens and Girls in Action presented a mission song during the Sunday evening service and designed a bulletin board using a world map. The girls provided small paper "missionaries" for church members to sign and pin to the map as a commitment to specifically pray for missionaries during the foreign mission emphasis. The map was quickly covered with paper missionaries.

On Wednesday night of Foreign Mission Week, three members of the Baptist Men: Donny Richards; Julian Ratcliffe; and Teddie Craven, Jr. presented a skit which stressed the importance of Christian families and churches to create a positive and supportive atmosphere for youth who show an interest in becoming missionaries.

Praying, giving, going. The complete mission thrust was emphasized. The church goal of \$1500.00 was easily reached with \$1990.00 already given by mid-December. However, the rewards of the mission emphasis go far beyond the reaching of the offering goal. Through participation in mission organizations, many members of the church had a cooperative part in the work and reward of this mission emphasis. As pastor, I'm already hearing plans for Home Mission Week from those who participated. I sense that this is only the beginning as our church realizes what can be done to support missions when all cooperate as they did this year. You can be sure that mission emphases will not be just dates on the calendar at this church.

(Gerald O'Dom is pastor at Pleasant Grove; Beverly Drane is a member there.)

Two charged in Louisville fire

LOUISVILLE, Ky. (BP)—

Louisville police have charged two young men with arson and burglary in connection with the Jan. 10 fire that destroyed St. Matthews Baptist Church sanctuary.

Warren R. Emrich, 20, and a 17-year-old friend, were arrested Jan. 13 by seven officers at Emrich's home, one block from the church that suffered more than \$3 million damage.

Police were led to Emrich's home through wire taps in the telephone of a neighbor, who for four years had endured harassment in his quiet, professional St. Matthew's neighborhood.

Richard Seadler and his family endured death threats, attempts to run them down with an automobile, cut telephone lines, non-existent fires being reported at their address, bedroom windows shot out, and obscene phone calls.

Finally, after several unexplained fires in the neighborhood in October, arson investigators asked the Seadlers' help by letting their phone be tapped. They obliged, according to information in the Louisville Courier-Journal, happy their numerous complaints were being taken seriously.

The taps led to Emrich's home, where police waited three hours outside until Emrich's father came home from work. The son was found hiding under a bed. The 17-year-old had burrowed beneath a pile of clothes in the hall. A stereo stolen from the church the day of the fire was found in the house.

"It's a sad thing," said Ruben Swint, associate pastor at the church. "There's some relief that we know the cause, the answer, but it's a sad answer."

Emrich also was charged Jan. 13 in a Thanksgiving day burglary at the church and is being held in lieu of \$50,000 cash bond. The 17-year-old, who is known to have attended St. Matthews on occasion, is in the juvenile detention center.

"Give, not from the top of your purse, but from the bottom of your heart."—David McConaughy.

Pastorium burns at New Hope

New Hope Baptist Church, Yalobusha County, has lost its pastorium by fire. Pastor I. L. Hill and his wife had moved into the home the day it burned, and lost all their furniture, clothing, his library, and personal items. The church had \$5,000 insurance on the building. The pastor had no insurance on the contents.

Life and Work Lesson



Love, liberty, Christian influence

By James L. Travis, Pastoral Services
Univ. Medical Center, Jackson

I Cor. 8:1-13; 10:23-11:1

In the passage under consideration for this lesson, the complexity of loving one's neighbor as one's self is clearly demonstrated. Paul is responding to an inquiry about eating food that has been sacrificed to idols. Although this specific issue is certainly not one which we must face today, Paul's attempt to interpret the Christian faith for this situation provides us with helpful instruction. We get to see the struggle through which Paul goes in order to make this application. The truth in this passage is not easily discovered. However, in spite of the difficulty in understanding this passage, it is well worth the effort.

The Tension Between Love and Liberty: Paul begins the eighth chapter by posing two concepts over against each other. On the one hand, there is knowledge which is possessed by many of the Corinthian Christians; on the other hand, there is love which seems to be lacking in their relationship to other persons. This knowledge to which Paul refers is superficial in its extent and arrogant in its nature.

It leads to an exalted sense of one's self and sets the stage for insensitivity to other persons. Love, on the other hand, leads not only to a kind of humility which opens one's life, but also to a sensitivity to the needs of others. The knowledge about which Paul cautions is actually a distorted understanding of the liberating life in Christ. It is true that this new life in Christ frees one from the legalistic restrictions which stifled the abundant life, but the knowledge of this liberation and the freedom itself are not to become cause for a destructive disregard for one's fellow church members.

Actually, there is considerable tension between the concepts of love and liberty. This is seen by comparing two passages within this larger section. In 8:9 there is the clear warning not to let the exercise of one's freedom become a stumbling block for the weak. On the other hand, in 10:29b, 30 Paul questions whether his freedom should be defined by another person's distorted and immature perception of the Christian life. Consequently, Paul identifies with those "weak brothers" in admonishing the knowledgeable and liberated Christians not to deliberately cause these persons to stumble.

On the other hand, Paul acknowledges that the liberated and knowledgeable Christians are right in that they ascribe no reality to the idols. They emphasize the goodness of the world which God has created and rightly teach that what is consumed physically by a person does not then shape his/her Christian life. This basic tension between love and liberty is transcended only as individuals make sure that whatever they do, whether eating or drinking, or any other form of behavior, is done for the glory of God, that is, in the spirit of love out of which God not only created but redeems us.

Levels of Influence: One of the basic questions which comes out of Paul's attempt to interpret the Christian life in a specific situation has to do with the nature of one's influence on other individuals. Although Paul did not clearly spell this out, he seemed to imply two levels of influence. Contemporary students of human behavior have noted similar ways in which one person impacts on another. First of all, there is the simple imitation of behavior.

Paul's concern in this part of his letter to the Corinthians focused on a particular type of behavior, namely, eating meat that previously had been sacrificed to idols. This type of ritual was commonplace, a part of pagan religions in this setting. One of the individuals with a "weak conscience" might be encouraged to participate in similar behavior if he saw one of the liberated and enlightened Christians eating meat that had been sacrificed to idols. Many interpretations of this passage have focused on this level of influence. We do influence people in that they simply imitate our behavior.

However, Paul seemed to imply that this was not the major concern. As he put it, "We are no worse if we do not eat, and no better if we do" (8:8). It was not the actual eating of the meat that caused the weak brothers to stumble and fall; rather, they were "destroyed by . . . knowledge" (8:11). Paul was pointing to another level of influence, and this may be defined as identification with intention. By this, it is meant responding to a deeper level of human relationships than surface behavior. It would be identifying more with a level of awareness and intention.

In this case, it was not so much that the liberated Christians were eating

meat which had been sacrificed to idols. Rather, the destructive element was their insensitivity and blatant disregard for their weak brothers. They apparently were motivated more by a deadly kind of arrogance which looked down on those who were not as enlightened and free from some of their former restrictions. This would be by far the more significant level of influence, one that would cause the most profound impact on another person's life.

What Paul is focusing on is more than just surface behavior. It has to do with our basic intention and attitude toward other people.

The Principle of Sensitivity to Others: Paul does not simply say, "Don't eat meat that has been sacrificed to idols." Rather, he says in effect, "Do not use your liberated knowledge to show contempt and disregard for those not so enlightened." We are to be careful that in the exercise of our freedom we do not hurt other people. This is summed up in 10:24 when Paul puts in his own words the primary stance of the Christian life, that is, being sensitive to the needs of other persons.

Paul, as a master of overstatement, may leave the wrong impression in 10:33, "I try to please everybody in every way." On the one hand, this is not possible. Those who try to please everyone sooner or later experience the inevitable and frustrating impossibility. Further, for Paul to follow the example of Christ, as he states in 11:1, means that he follows someone who obviously did not please everyone and who was more concerned with that deeper level of influence, namely, identification with intention. Jesus, with reckless abandon, earned the reputation of associating with the "worst of sinners." On the surface his behavior obviously was a great offense to many people; however, it was his prophetic intention (John Wick Bowman, *The Intention of Jesus*) to enable persons to become aware of the great love of the Father which was available to all.

That same love in Jesus produced a casual attitude toward much surface behavior, and in Paul took shape in the care which he encouraged the enlightened Corinthian Christians to demonstrate for their brothers and sisters.

Uniform Lesson

Jesus reinterprets worship

By Louie Farmer, Jr., Hattiesburg
John 4:7-26

Our scripture for today gives the story of the Samaritan woman at Jacob's Well. The Gospel of John records a number of one-on-one interviews by Jesus. His dialogue with the Samaritan woman is often used as a study in his skill as a personal witness. Here we see how he opened a conversation even though he had to cross social barriers of race and sex. We see the woman's efforts to avoid topics that would be embarrassing and Jesus' masterful directing of the discussion toward her real problem when she raised racial, theological, and other questions as diversionary tactics.

Today, however, we draw another lesson from this scripture. Jesus took advantage of the woman's question concerning the proper location for worship by giving what is perhaps the best discussion on worship in all the scriptures. So, today's lesson is not about the woman or witnessing, but about worship.

The English word, "worship," came from two words: "worth" and "ship." It is the recognition of the "worthship" of God. My dictionary defines "worship" as "The performance of devotional acts in honor of a deity; reverence, submissive respect, loving devotion."

The setting for the dialogue

For 400 years there had been racial tension between the Jews and the people of Samaria. When Assyria conquered the Northern Kingdom of Israel they infiltrated Samaria by settling Gentiles there. This brought about a mixing of races and a mixing of pagan idolatry with the worship of Jehovah. When the Jews came back from captivity in Assyria, the Samaritans built a temple on Mount Gerizim and declared it to be the center of worship for them. Since then the Jews had had no social or cultural dealing with the Samaritans but considered them half-breeds and partly pagan.

Most Jews despised the Samaritans so much that they would not even travel through Samaria but went to the east of the Jordan River. When Jesus and his disciples needed to go from Judea to Galilee they took the shortest route which led them through Samaria. After walking all morning, Jesus sat by Jacob's Well resting while his disciples had gone to nearby Sychar for food.

The dialogue on worship

As Jesus sat alone at the well, a Samaritan woman came to draw water and Jesus asked her for a drink of water. In the course of the ensuing dialogue the woman said, "My Samaritan ancestors worshiped God on the mountain, but you Jews say that Jerusalem is the place where we should worship" (John 4:20, TEV).

Jesus said the place of worship, whether Jerusalem or Mount Gerizim, was not the important thing. Many people, even in 1982, have the idea that we can worship only in the sanctuary of the house of God. Jesus implied that worship cannot be limited to a place. It is not where, but how we worship that matters.

Jesus said that the true worshippers worship in spirit and in truth. Those are the sort of worshippers the Father seeks (John 4:23). Jesus continued, "God is a spirit and they that worship him must worship him in spirit and in truth."

Now, what does worshipping in spirit mean? It is a heart attitude. It begins with the attitude expressed by the Psalmist, "As a deer longs for a stream of cool water so I long for you, O God; I thirst for you, the living God; when can I go and worship in your presence?" (Psalm 42:1-2). Again the psalmist says, "My sacrifice is a humble spirit, O God; you will not reject a humble and repentant heart" (Psalm 51:17).

From the sacrifice of the rebellious Cain, recorded in Genesis 4, God has always rejected worship that is meaningless form and ceremony. He seeks worship rendered from a broken and contrite heart (Psalm 51:17) and will not reject it.

Perhaps the closest feeling a child has toward a parent is when he or she is hurt physically or emotionally and runs to that parent for sympathy, protection, and strength to meet the emergency. When a hurt Christian runs to God for sympathy, protection, and strength he is plugged into the supreme power in the universe. This is worship in spirit.

The Christian must worship in truth. On that morning long ago when I fished to my mother and she knew it, I did not want to be near her. In the same way I cannot lie to God and at the same time draw strength from him. It is necessary in our relationship with him that we be open and truthful if we are to experience true worship.

Worship is our source of strength to meet the trials of everyday life. Just when everything goes wrong and we are depressed and feel like "throwing in the towel" worship brings the strength from God that we need to endure.

Application

Years ago the BSU at the University of Southern Mississippi had a devotional service before classes each morning. It began with about five minutes of quiet meditation which gave time for genuine individual worship. This was a very meaningful time for me. One of our students had become very offensive to me so that almost anything she said was irritating to me. I was not proud of that situation and needed to do something about it.

Each morning I began the day with real worship, asking God to make my attitude right throughout the day as I would come into the presence of this student. When a Christian comes face to face with God his sins are revealed to him and he has a desire to do better. This was my experience many times. It enabled me to face the day and the presence of this irritating student with a Christian attitude.

This is the effect of genuine worship. Whether it be in a church building or wherever, worship has the effect of making us more Christ-like. The important thing is that we must worship "in spirit and in truth."

Missionary News

Stanley Stamps, missionary to Nicaragua, was guest speaker on Jan. 17 at First Church, Wiggins.

John and Clara Schoolar, missionaries since 1968, resigned from missionary service Dec. 31. They served in Okinawa until they transferred to South West Africa in 1972. He is a native of Winston County, Mississippi.

Douglas L. Kellum, missionary, has transferred from Thailand to the Philippines (address: Box 7480, Airmail Exchange, Manila International Airport, Philippines 3120). A native of Mississippi, he was born in Clarksdale and grew up in Tutwiler.

Gerry Odom, missionary to Taiwan, may be addressed at P. O. Box 427, Taipei 100, Taiwan, ROC. Born in El Dorado, Ark.; she lived in Smackover, Ark.; Washington, Miss.; and Alvin, Texas, while growing up.